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CENTENARY MEMORIALS OF ST. JAMES' PLACE CHURCH, EDINBURGH

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EDINBURGH

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PREFACE

In endeavouring to make the following History as complete as possible, I have instituted researches in the existing Minutes of Session and Managers, in Records of Presbytery, files of newspapers, parish records, old letters, and sundry documents long laid aside. I am indebted to the Rev. Dr. Small and the Rev. J. Mercer Dunlop for assistance during its preparation, and to Messrs. Pitcairn and Paterson for extracts from Records of Session and Managers.

The 'discourses during the century' are taken from the published volumes of sermons by Messrs. Thomson and Kirkwood, and from sermons published at different periods of Dr. Aikman's ministry. The one by Dr. Drummond appeared in the *Magazine* of our Church for 1860, and that of Dr. Morton was published in separate form in *Modern Scottish Pulpit*, 1880.

My best thanks are due to the Moderator of Session for selecting discourses and for assistance in revisal of 'proofs' for the Press.

WM. CRAWFORD.

Edinburgh, *Dec.* 1896.

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HISTORY OF ST. JAMES' PLACE CHURCH

THE Union of the SECESSION and RELIEF CHURCHES took place on 13th May 1847, when the allied Synods took the name of the UNITED PRESBYTERIAN CHURCH. An epitome of the origin of these Churches will serve as an introduction to the history of St. James' Place congregation.

The Secession Church took its rise in 1733, when Ebenezer Erskine and his associates seceded from the Church of Scotland, owing to the evils which then prevailed within her pale. They formed themselves into a Presbytery shortly afterwards, and before long Ralph Erskine and other three ministers joined their ranks. The smiles of Heaven rested on the new denomination, many rallied around their standard, congregations multiplied over the country, and they became a blessing to many who valued a pure gospel and the means of grace. But in 1747 a breach took place, caused by diversity of opinion respecting the religious clause in the burgess Oath[1] which divided the Secession into two branches, the one of which was known as the Associate or Burgher Synod,

[1] The following is the clause in the Act of Parliament, introduced into the oath to be taken by burgesses in the cities of Edinburgh, Glasgow, and Perth.

'Here I protest, before God and your lordships, that I profess and allow with my heart the true religion presently professed within this realm, and

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and the other as the General Associate or Anti-burgher Synod. Thus separated they continued so for seventy years, but the oath which gave rise to the division having been abolished, a desire for reunion became mutual. This was happily realised in the autumn of 1820, when the allied Synods were designated and afterwards became known as the Secession Church.

The RELIEF CHURCH originated in 1752, when Thomas Gillespie was deposed by the General Assembly for refusing to take part in the intrusion of an obnoxious presentee to the parish of Inverkeithing. He laboured for six years without ministerial help from any one, but was joined by Thomas Boston in 1757, who then demitted his charge of the parish of Oxnam because 'there were several things in the National Church which had always been disagreeable to him, and also because of the tyrannical measures of the Assembly in settling vacant churches, which tended to destroy the dying remains of religion in the nation.' He accepted the invitation to the pastorate of a very large number of the parishioners of Jedburgh, who built a church for him in that Border town, and like Gillespie in Dunfermline, he exercised the pastoral office, but not in any ecclesiastical connection. In 1760 a large secession took place in the parish of Kil-

authorised by the powers thereof: I shall abide thereat, and defend the same to my life's end: renouncing the Roman religion called papistry.'

The 'bone of contention' was the expression 'the true religion presently professed within this realm, and authorised by the powers thereof.' The Burghers maintained that in taking the Oath they simply made a profession of Protestantism in opposition to Popery, whilst the Anti-burghers insisted that the foregoing words implied an adherence to the Established Church with all its corruptions which had led to the forming of the Secession Church.

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conquhar in Fife, consequent on the intrusion of Dr. John Chalmers, previously of Elie,[1] which resulted in the formation of a congregation in the village of Colinsburgh, who in due time called the Rev. Robert Collier to be their minister. He accepted their call, and was inducted by Gillespie and Boston on 22d October 1761, and the same day, with an elder from each of their congregations, a Presbytery was formed—THE PRESBYTERY OF RELIEF—'for the relief of Christians oppressed in their Christian privileges.'[2] This Presbytery was viewed with favour in many quarters. Large and flourishing congregations were formed throughout the country under their banner, the increase being such that they constituted themselves into a Synod in 1772.

Between the Secession and Relief there was no difference, either in doctrine or government, although they remained apart. The latter differed from the former in the matter of Free Communion or the Communion of Saints, *i.e.* occasional fellowship at the Lord's Table with Christians of other Communions. The Relief all along held and acted on this tenet, and the Secession as time advanced became more and more imbued with it, so that negotiations for union between the two churches were begun in 1834, and happily resulted in the union already referred to.

St. James' Place congregation belonged to the Relief Synod, and in tracing its history it is necessary to refer to the rise of the Relief in Edinburgh.

In 1765 the Town Council of Edinburgh intruded the Rev. Dr. Drysdale into the pastorate of Lady Yester's

[1] Grand-uncle of Dr. Thomas Chalmers.
[2] Struthers' History of Relief Church.

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Church, in consequence of which a number of members withdrew and sought connection with the Relief Presbytery. Their application was granted, and having built a church in South College Street, they called the Rev. James Bain of the High Church, Paisley, to be their minister. Mr. Bain, like many in the National Church, was dissatisfied with their 'abuse of church power,' and in particular with the deposition of Gillespie. He therefore readily accepted of the call from Edinburgh, and was inducted on 13th February 1766. An able minister, and an attractive preacher, he gathered around him a numerous and respectable congregation, and after labouring for twenty-four years in Edinburgh, he died in a good old age, leaving behind him a name hallowed in the recollection of those who had the privilege of enjoying his ministry.

Mr. Bain was succeeded by a young man of rare gifts, —the Rev. James Struthers, who proved a burning and a shining light—the admired of all admirers, his fame as a pulpit orator being known over the kingdom. The sun of this renowned preacher set early, for he died in the flower of his age, after a ministry of sixteen years.[1]

St. James' Place congregation originated in the fifth year of Mr. Struthers' ministry when, owing to the overflow in College Street, several heads of families were desirous of being formed into a separate congregation. They accordingly appointed Messrs. John Ross, John Stewart, and

[1] In Mr. Hooper Dawson's *Statistical History of Scotland* the following words occur:—'The Rev. John Pitcairn, "who," remarks Dr. M'Culloch, "together with Mr. Struthers of Edinburgh, materially contributed to awaken throughout all the sections of the Scottish Church a taste for the graces of delivery."' Dr. M'Culloch was minister of the West Kirk, Greenock; author of *A Course of Reading*, and other educational works.

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Adam Dickson, Commissioners to the Presbytery, and to present a petition praying to be received as a forming congregation. The prayer of the petition was granted on 17th May 1796,[1] and on the 25th of same month, Messrs. John Ross, John Smith, William Ferguson, John Thorburn, and John Stewart, 'took possession of that place of worship in Lady Lawson's Wynd [Portsburgh], pursuant to a purchase of a bond in the hand of the Rev. Mr. Richard, St. Andrews, the same to be used as a Relief Chapel, and this purchase done on behalf of the congregation forming in said place.'[2] The amount of bond was £237, 1s. 9d., but subsequent outlays for wood, mason-work, furnishings and sundry charges amounted to £731, 6s. 11d., thus bringing up the total cost to £968, 8s. 8d.

On the 29th of May 1796, the church was opened for public worship, when the Rev. Robert Hutchison, of Dalkeith, preached by appointment of Presbytery. The building had been previously occupied by 'a dissenting congregation under the ministry of Mr. James Hall, a member of the Reformed Presbytery.' It was then in an open space, near the ground now used for the cattle-market, probably at that time a public park. The aspect was rural, with tall trees and a rookery eastward.[3] A hundred years ago, sundry small villages near Edinburgh, such as Bristo, Lauriston, and Portsburgh, were favourite resorts, where many of the residenters were employed as linen weavers, the closes and wynds of the High Street not affording sufficient light to those engaged in the craft.

On the 7th November following the opening of the

[1] Presbytery Record. [2] Minute-Book of Congregation.
[3] Alison Hay Dunlop's *Old Edinburgh.*

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church, Messrs. John Thorburn and John Stewart appeared at the Presbytery as Commissioners, and craved 'moderation of a call,' which was granted, and Mr. Pitcairn of Kelso was appointed to preside on the occasion. The call turned out in favour of the Rev. THOMAS THOMSON of Duns, which having been sustained by the Presbytery, the necessary steps were taken for its prosecution. At a meeting of Presbytery in December, a minute from the congregation of Duns was read, expressing their attachment to Mr. Thomson, and their 'determined unwillingness to part with him,' and their earnest desire that the pastoral tie should remain unbroken. Mr. Thomson yielding to these appeals, resolved to remain with his attached flock in the Merse of Berwickshire, and he accordingly declined the call.

On 7th February 1797, a petition was again presented for a 'moderation,' and on the 13th of the same month it was intimated that the call had again issued in favour of Mr. Thomson. The Presbytery thereupon was appointed to meet at Kelso on 13th March, to consider the same. The Presbytery met accordingly, when Edward Veitch and John Aitken appeared as Commissioners, the former from Edinburgh, and the latter from Duns. Mr. Thomson was called upon to state 'what was his desire respecting the business of the transportation, when he declared that he wished the Presbytery would transport him to the Relief congregation of Portsburgh.' The Presbytery acceded to his request, and appointed his induction to take place on the 30th of March.

It may be interesting to insert the following minute of Presbytery when met for the occasion:—

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EDINBURGH, 30*th March* 1797.

The Presbytery met and was constituted by prayer by the Rev. Mr. Pitcairn, moderator *pro tempore*. Sederunt with him the Rev. Messrs. Andrew Thomson, Struthers, Taylor, and Sharp, with Messrs. M'Lean [College Street], Hope, and Bourhill, elders.

Reported to the Presbytery that Mr. M'Kechney had fulfilled the order of Presbytery by preaching in Portsburgh on Sabbath the 19th inst., and serving Mr. Thomson's edict. The Presbytery sent their officer to call for the return of the edict, which having been done, and the Presbytery having waited a competent time, and no objections being offered, they proceeded to the church, when Mr. Reid of Haddington preached from Romans i. 16: "I am not ashamed of the Gospel of Christ." Mr. Thomson of Berwick offered up the admission prayer, and Mr. M'Kechney of Musselburgh gave the charge, upon which Mr. Thomas Thomson's name was added to the roll of Presbytery as minister of the Relief congregation, Portsburgh, and he took his seat accordingly.

In the Managers' books there are some quaint entries at and not long after Mr. Thomson's settlement, such as the following:—

	£	*s.*	*d.*
Paid for repairing the pulpit seat, . . .	0	2	6
Paid for cleaning Mr. Thomson's house, .	0	2	0
For two chaises with Mr. Thomson and family from Dunse, ...	5	13	0
For three carts with Mr. Thomson's furniture from Dunse, ...	5	2	0
Paid Mr. Thomson's servant maid, . .	0	5	0
Paid Mr. Hogg, Stabler, for entertainment to sundry of the minister's horses, . . .	1	0	0
Paid Mr. Johnston for a dove for the top of the pulpit, ...	0	10	0
One baptism cup, ...	0	5	6
Cash paid for a fine folio Bible, . . .	2	2	0
Paid for gown to the minister, . . .	5	10	0
Cash paid for sleeves to the minister, . .	0	10	2½
Stamped paper for calls, 6s. 3d. and 6s. 3d. =	0	12	6[1]

An entry appears in July 1800 of £5 for bad 'halfpence

[1] Calls were at that period written on stamped paper.

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laid aside,' and another for 'cash received for bad "halfpence,"' £1, 1s.[1]

Such was the success of Mr. Thomson's ministry that the church in Portsburgh ere long became too small, although it held nearly a thousand people, and tradition says that the audience outside when the windows were opened was as large as the one within. In these circumstances, enlarged accommodation became absolutely necessary. It was therefore resolved to remove to the New Town, which had towards the close of last century, and for some years before, been increasing in size and importance. The site chosen was Cleland's Yard, afterwards named St. James' Place. The foundation stone of a new church, capable of containing two thousand people, was laid in 1798, and the building was ready for occupancy in the Spring of 1800. The building of the Session-house was not begun till 1802, when the following entries appear in the Treasurer's books:—

	£	s.	d.
For taking out the hedge, ...	0	4	2
„ taking the found out, ...	1	5	6

An apartment adjoining the church was rented and used as a Session-house for a few years. It was stipulated particularly 'that the managers might have it in their power to have the Session-house lighted in their own way from Mr. Reid's garden, and if possible that the Session-house foundation may be 30 feet by 13.'

The church in Portsburgh was sold to 'certain persons,

[1] During last century the circulation of counterfeit copper coin seems to have been large. In the *Scots Magazine*, it is stated 'that the loss arising from this base money was so great that the merchants petitioned Parliament to interfere and prevent its circulation. One firm was said to have lost £600 by bad halfpence.'

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heads of families, residing in and about Portsburgh,' with the view of being formed into another Relief Congregation. After being congregated they called the Rev. John Reston of Alnwick, who was inducted in November 1800, but he resigned the following year, and emigrated to America. The congregation renounced connection with the Relief Synod in 1802, and the church was again acquired by the Cameronians in 1804, when Mr. William Goold was ordained pastor. His son, now Dr. William Henry Goold, was ordained colleague to his father in 1840. A new church, on the same site, was erected in 1835, seated for about five hundred, and remodelled in 1848. In 1861 the congregation removed to George IV. Bridge, to a church which they had erected there, now known as 'Martyr's Church,' of which Dr. Goold is senior pastor. The old building in Portsburgh was afterwards converted into dwelling-houses.

In 1800 St. James' Place and its surroundings were very different from what they now are. The church was then in an open space, and the slight elevation on which it stands was once known as St. Ann's Mount, whose grassy slopes have long disappeared. Plantations on the lands of Bellevue and Powderhall waved in the blast, and on the borders of the loch at Canonmills the snipe and the woodcock were to be seen.[1] Lord Cockburn, in his *Memorials*, thus refers to the beauties of Bellevue:—'The whole place waved with wood, and was diversified by undulations of surface, and adorned by seats and bowers and summer-houses. . . . Nothing certainly within a town could be more delightful than the sea of the Bellevue

[1] Geddie's *Account of Water of Leith*.

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foliage gilded by the evening sun, or the tumult of blackbirds and thrushes sending their notes into all the adjoining houses in the blue of a summer morning.' In 1802 the Bellevue grounds were sold, and the whole trees were instantly cut down. In 1804 the ground occupied by the lower end of Catherine Street at the north-east of the village of Moultrie's Hill, where the Register Office now stands, was a green slope, where people were wont to assemble to see the crowds returning from the Leith Races.[1] On both sides of Leith Walk there were fields and nursery grounds. The Tabernacle in Greenside was opened about the same time as our own Church, and there vast crowds assembled, attracted by the highly evangelical preaching of James Alexander Haldane. The Roman Catholic Chapel close by was built in 1813, and St. Paul's Episcopal Church, York Place, in 1818. As in the villages to the south of the city, linen-weaving was carried on in Water of Leith, Picardy, Broughton, and other suburban hamlets. French refugee weavers had been imported to aid in the industry, and they finally settled in Picardy. Adam Black relates in his *Memorials* that, when an apprentice boy, he heard in the morning the click of the shuttle when on his way to business. The weavers' shops were then opposite the present theatre. Broughton was a favourite resort, frequented by dwellers at Braid and Morningside, who were known to take summer quarters there; and it is told of a cousin of one of the ex-magistrates who in 1780 lived in North Bridge having been sent there to get a change of air for 'chin-cough.'[2]

The New Town at the beginning of the century was one

[1] Cassell's *Old and New Edinburgh*. [2] *Scottish Leader*, 24th Feb. 1894.

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parish, and did not extend beyond Castle Street; farther to the west was Wood's farm, the centre of which was where Wemyss Place now stands. Mackenzie, author of the *Man of Feeling*, who died in 1831, remembered shooting game there, and Chambers, writing in 1824, says that 'many still alive' remembered fields waving with corn and abounding in partridges and hares.[1] St. Andrew's Church was erected in 1785, of which the Rev. Dr. Moodie was minister; he was also Professor of Hebrew and Oriental Languages in the University. 'As a preacher he was esteemed for the chaste style of his diction, and the classic polish of his composition.' He was of delicate constitution, and died in 1812.[2] The Rev. James Hall was then minister of the Burgher Secession in Rose Street, which sprung out of Bristo in 1785, and was at first designated 'New Edinburgh.' He was a very able and popular preacher, and had gathered around him a flourishing congregation. St. George's Episcopal Church, York Place, bears date 1792. Of the ministers in the Old Town in 1800 were Dr. John Erskine of Greyfriars', graphically described by Sir Walter Scott in *Guy Mannering*; Sir Henry Moncreiff, Dr. Jones, with Messrs. Walker and Hunter, all of the Evangelical section in the Established Church; Dr. James Peddie, then in the zenith of his power; Struthers, in the meridian of his popularity; Dr. John Jamieson and

[1] Cassell's *Old and New Edinburgh*.

[2] A sketch in *Kay's Portraits* represents one of the Edinburgh clergy [Dr. Moodie] entering a Sabbath-school, and dismissing it, cane uplifted, with every sign of rage.—*Memoirs of Adam Black*. Sabbath-schools at that period (1799) were viewed by many as nurseries of disaffection and sedition, and the General Assembly, under this impression, strenuously opposed their introduction, and in the 'Pastoral Admonition' of 1799 the teachers of Sabbath-schools were described as persons 'notoriously disaffected to the civil constitution of the country.'—*Kay's Portraits*.

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Dr. Thomas M'Crie (primus), both afterwards celebrated in the ecclesiastical and literary annals of Scotland. Blair, whose sermons were once so much admired, and Macknight, author of the *Harmony of the Gospels*, died, the one in the beginning and the other at the close of 1800.

In 1802, as appears from the minutes of managers, the expenses 'necessarily incurred in building and furnishing the meeting-house amounted to above £3000.' With the view of paying this debt the managers borrowed on heritable security two sums amounting to £1450, which was expended in paying the different tradesmen. For the remainder of the debt the managers granted their personal obligation. This may surprise many now, but such procedure was quite common then. It is told of Mr. Ross, whose name occurs very prominently in our church records, that he on one occasion had to take refuge in the 'Sanctuary' for a debt incurred on behalf of the congregation, he escaping by the back window of his workshop. The managers had not till this year, and 'with very great difficulty and trouble,' effected a settlement of their claims with the purchasers of the Portsburgh Church, by which they were to receive the sum of £682, 10s., of which £395 had been paid and security granted for the balance, payable at Candlemas and Lammas. This came short of the sum originally agreed upon by £300 odds, the church having been sold for £1000.

Mr. Thomson's ministry was one of uninterrupted prosperity, but his career of usefulness was suddenly arrested in 1818, when he was struck down with paralysis, from which he never recovered. His people deeply sympathised with him in his affliction, and viewed with deep regret his

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inability to discharge the duties of the pastorate. They were therefore desirous of affording him 'every comfort and relief in their power,' and, looking to their spiritual interests, they felt it their duty, with his concurrence, to take steps for the appointment of a colleague. From letters still extant it appears that Mr. Walker of Cupar, Mr. Hall of Berwick, Mr. Scott of Dalkeith, Mr. Crawford of Earlston, Mr. Struthers of Anderston, Glasgow (afterwards Dr. Struthers), Mr. Russell of Hawick,[1] and Mr. Porteous of Jedburgh were solicited to preach with the view of choosing one of their number as colleague to Mr. Thomson. Messrs. Walker, Scott, and Porteous preached, but the others for various reasons declined. After communications with the Rev. James Kirkwood of Kilmarnock, and an interview with him by deputation, he agreed to preach on the second Sabbath of September 1818. He preached accordingly, and such was the impression produced that a 'moderation' was at once petitioned for, which, having been granted, was appointed for Monday the 21st September at twelve o'clock. By a large majority the call resulted in favour of Mr. Kirkwood. The Presbytery thereupon appointed the Rev. David Crawford of Earlston to prosecute the same before the Presbytery of Glasgow. When the Presbytery met on 2d December Mr. Kirkwood accepted the call, and thereafter his induction was appointed to take place on 17th of same month. The Presbytery met accordingly, when Mr. M'Intyre of Newlands preached from Mark xiv. 8: 'She hath done what she could.' He also put the usual questions in the formula to Mr. Kirkwood, and offered up the admission

[1] Father of John Scott Russell, builder of the *Great Eastern*.

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prayer. Mr. Scott of Dalkeith gave the charge to the minister and address to the congregation, and concluded the service. Besides the officiating ministers there were present Messrs. M'Kechney, of Musselburgh; Smith, College Street, Edinburgh; Johnston, Roxburgh Place; Fyfe, Bathgate; Crawford, Earlston; with Messrs. Adam, Thorburn, and Thom, elders. The Rev. Wm. Thomson, from the Presbytery of Glasgow, was also present. Mr. Thomson, the senior pastor, was absent by reason of continued infirmity, and survived only a few months after Mr. Kirkwood's induction.

Mr. KIRKWOOD, from the period of his settlement in Edinburgh till 1842, enjoyed good health, and was enabled to discharge the labours of the pastorate with the unabated vigour of his early years. It was then observed, however, with much regret, that he had become enfeebled, and unequal for the full discharge of duty. It was, therefore, necessary that one should be associated with him, so that his labours might be lightened and his ministry prolonged. Accordingly Messrs. Ritchie of Berwick, Caldwell of Biggar, and Bonnar (now Dr. Bonnar) of Kilbride, were solicited to preach as candidates, but all declined. It was therefore resolved to request a hearing of probationers, and after a somewhat protracted delay Mr. JOHN LOGAN AIKMAN was unanimously called in the summer of 1845. He accepted the call, and his ordination took place on 12th November thereafter. The interest of the occasion was enhanced by Dr. John Brown of Broughton Place offering up the ordination prayer, although the union of the Secession and Relief did not take place till 1847.

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Mr. Kirkwood welcomed Mr. Aikman as his colleague, and his labours, by the joint pastorate, being materially lightened, he was enabled to take part in pastoral work for a good many years. In 1855, however, owing to the infirmities of age, he felt constrained to retire from active duty, and leave the pastorate entirely in the hands of Mr. Aikman. Arrangements accordingly were made, but soon after Mr. Aikman accepted a call from Anderston, Glasgow, and two years elapsed before his place was supplied.

In the beginning of 1847 Mr. Aikman, ardently desirous of aiding in the work of bringing the lapsed masses under the influence of the Gospel, brought the matter before the Session, when, after mature deliberation, it was agreed to form an association to promote this desired end. This agency was designated the CHRISTIAN INSTRUCTION SOCIETY. Operations were begun in proximity to the church, in Mr. Adam's school-room, Swinton Row, where a Sabbath-morning school was opened on the second Sabbath of November 1847. The teachers at the opening were Messrs. Menzies, Ireland, Smart, and W. Douglas; subsequently, Misses Margaret Henderson and Beatrice Urquhart for the girls. Messrs. Learmonth, W. Douglas, and Andrew Wilson were appointed tract distributors. Early in the following year it was reported that the children attending the school were, with three exceptions, under Christian influence, and not of the class for which the society was instituted. In these circumstances, and looking to the general character of the district, it was deemed advisable to discontinue operations there. Attention was afterwards directed to the Cowgate as a suitable field, and a school-room in Dick's Land

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having been secured, operations were begun there in the autumn of 1848. The attendance was so encouraging that larger accommodation was needed, and the school was removed to a large hall in the Horse Wynd. Finding that many of the children were unable to read, a week-day school was opened, when Mr. John Stewart was appointed teacher, who, resigning in 1851, was succeeded by Mr. Thomas Campbell,[1] who taught nearly three years, and resigned in 1853, when Mr. William Whitefield[2] was appointed his successor. Mr. Wm. Robertson succeeded Mr. Whitefield in 1855, and the same year Miss Mary Ronaldson was elected teacher of sewing. After Mr. Campbell's appointment as teacher, two visiting agents were chosen—Messrs. John Aitchison and Alexander M'Lean[3]—and to co-operate with him in evangelistic work.

Operations were carried on in the Cowgate till July 1873, when it was finally agreed, in view of the character of the district, and the extensive agencies in it, to discontinue mission work there.

Mr. Alexander Howie, who succeeded Mr. Francis Farquharson as superintendent in 1852, laboured in the mission with untiring zeal and persevering energy, along with a staff of devoted workers, till his lamented death in June 1873, a few weeks previous to the discontinuance of the mission.

In 1860 the congregation resolved to appoint a home missionary, when Mr. David Webster was unanimously elected. At first the field of labour chosen was St. James'

[1] Now the Rev. Thomas Campbell of West Hartlepool.

[2] Afterwards the Rev. Wm. Whitefield of Dunbar, and now of Marlette, Michigan, in U.S. of America.

[3] Afterwards vicar of St. John's, Longton, Staffordshire. Died 1886.

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Square, Streets, and Place, and Little King Street. The Homœopathic Dispensary was obtained for services and Sabbath classes; afterwards No. 12½ Leith Street Terrace, formerly a billiard-room, was obtained at an annual rent, and four years afterwards the premises in St. James' Square were taken on lease. The work of the mission was carried on there till 1890, when the premises in No. 29 St. James' Square were acquired at a cost of £2617, 1s. 6d., and there operations are now carried on.

All our congregation's missionaries, with one exception, were students from the Divinity Hall. Mr. Webster, the first, is now, and has been for upwards of thirty years, minister of Kirkwall congregation, one of the largest in the Synod; Mr. Wilson has laboured for twenty-seven years at Ayton. Mr. Brown labours at Pollokshields, near Glasgow. Mr. Turnbull died in 1877, after a short and earnest ministry at Nairn. Mr. Dunbar is now minister of Wishart Church, Dundee. Mr. Macnee labours in Jamaica as minister of Lucea. Mr. Landels is missionary in Malo, New Hebrides. Mr. John Brown is minister at Newburgh, in Fife; Mr. Keir at Mount Pleasant, near Durham; and Mr. Stobie recently left for China, and labours as missionary at Kaiyuen, Newchwang, Manchuria. Mr. Prentice died before licence in 1890, his memory fondly cherished by all who knew him. All these successively laboured in the home work of the congregation. Mr. Galloway recently entered on his duties as successor to Mr. Stobie.

After Dr. Aikman's translation to Glasgow, a call was, in 1856, given to Mr. Thomson of Kirkcaldy, which he declined. Mr. Young of Milnathort was called the year

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following, but he also refused acceptance, and a second call was given to Mr. Thomson, but without success. In October 1857, the Rev. ROBERT S. DRUMMOND of Carlisle dispensed the Lord's Supper, and so highly were his services appreciated, that a 'moderation' was speedily applied for, with the gratifying result, that a unanimous and very cordial call resulted in his favour. It was accepted by him, and his induction took place on 23rd February, 1858. On the following Sabbath, he was introduced by his father, Rev. James Drummond of Irvine, and in the afternoon began his labours as minister, preaching from 2 Corinthians ii. 14, 'Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.' Mr. Drummond's ministry in Edinburgh, though short, was remarkably successful, but much to the regret of his attached flock, he accepted a call from Erskine Church, Glasgow, in 1862, and thus his candle, which shone so peacefully in Edinburgh, was transferred to the metropolis of the west. He previously declined the invitation of Finsbury Chapel, London, vacant by the death of Dr. Alexander Fletcher. In his time the church was reconstructed and altered to its present form, at a cost of £1600. Originally the gallery sloped down nearly to the middle of the area, thus darkening the portion underneath and imparting a somewhat dingy aspect to a considerable part of the building. The seats were narrow, and deep, and altogether, the interior was not up to the times. The cost of alterations was all subscribed, and paid for, at, or soon after completion. Special services were held at the opening, when Mr. Muir of Leith preached in the forenoon,

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Mr. Drummond in the afternoon, who took his text from Psalm l. 2: 'Zion, the perfection of beauty.' Dr. Lindsay Alexander preached in the evening.

Dr. Drummond's subsequent success in his varied spheres, and the eminent position he has attained in the Synod have been a source of much gratification to his friends in St. James' Place. His occasional visits, on Communion and other occasions, are always welcome, appearing as he invariably does, with the unabated force and ardour of his early manhood. His only son, ordained to the ministry in Kilmarnock, afterwards translated to Edinburgh, and his position, as minister of one of its largest congregations, has been viewed by his friends in our midst with peculiar pleasure, both for his own and his father's sake.

After Mr. Drummond's removal to Glasgow, the vacancy was happily of short duration. Attention was directed to the Rev. ANDREW MORTON, a preacher of high repute, and minister of one of the largest congregations in Greenock, where he had laboured with much success for many years. He received and accepted a unanimous call, and was inducted in November 1862. He fully sustained his reputation in Edinburgh, and after a faithful ministry of twenty-two years, he retired from active duty in 1884, when the Rev. JOHN W. DUNBAR of Gillespie Church, Dunfermline, was inducted as colleague in December of that year. The joint pastorate continued nearly three years and terminated, on the death of Dr. Morton, on 5th April 1887.

Mr. Dunbar is now in the thirteenth year of his ministry in St. James' Place, and his labours are familiar to all. The

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prayers of an attached flock will doubtless ascend at this time to the Giver of all Good, that he may be long spared to labour in their midst, preaching the gospel, speaking a word to the weary, 'warning every man, and teaching every man in all wisdom, that he might present every man perfect in Christ Jesus.' During his pastorate sums amounting to not less than £5000 have been expended on what may fairly be described as *extras*, such as the purchase of mission premises, the Manse, improvements on the church and other objects, some of them entirely outside of our own congregational operations.

Some facts in our past history may interest those of the present time, such as the following:—

The stipend of the first minister was £130, afterwards £22, 10s. was paid by the managers for house rent. In 1802 stipend was raised to £160, and £5 was added to stipend for every £100 of debt paid off. From 1810 to 1831 the stipend on an average was £340. The salary of the first precentor was £5, increased in 1807 to £12. The 'reading of the line' was resumed that year, 'as the giving of it up was offensive to the congregation.'

Seat Rents	from 1810 to 1818	average	£520
,, ,,	1819 to 1831	,,	600
Collections	from 1810 to 1818	,,	195
,, ,,	1819 to 1831	,,	180

From the origin of the congregation in 1796 and onward to the end of 1813 the baptisms averaged forty-six annually.

In 1802 the communion was observed twice yearly, and there were then a succession of table services, but in 1839

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simultaneous communion was introduced, and conducted according to the mode now observed.

From the year 1810 to 1831 the sum of no less than £2174 was paid for interest on borrowed money. How delusive the adage of those days that 'Debt is strength!'

In 1822 several members resident in Leith, along with others, were formed into a separate congregation. Mr. Kirkwood encouraged this movement, and was gratified with the success which ultimately followed. The Rev. Francis Muir became minister of the new cause, under whom a large and flourishing congregation was gathered and built up, and over which the Rev. J. M. Scott now worthily presides.

An alarming occurrence took place during the service in the winter of 1834, which might have been followed by fatal results. It is recorded in the *Scotsman* to the following effect. 'On Sabbath, Nov. 2, in the afternoon, when the congregation were assembled, a loud crash was heard which created a great panic, many supposing that the galleries were about to give way. The accident was occasioned by the carriage of Mrs. Little-Gilmour of Liberton, which in crossing down the declivity before the church-door had acquired a momentum that could not be checked till the horses and carriage were driven against the door, with great force. The iron railing was broken by the concussion, and the vehicle much damaged, but the horses and driver escaped unhurt. The greatest consternation prevailed in the church, many females screamed and fainted, a great rush to the door would have been the result had not Mr. Kirkwood promptly assured the people

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that the accident had happened outside the church, and that no danger was to be apprehended. The cause of the interruption to the service being thus known, the people kept their seats, otherwise the consequences might have been very serious.'

The last meeting of the Relief Synod was held in our church, in May 1847. Therefrom, on the 13th of the same month, the Synod proceeded to Tanfield Hall, Canonmills, and became one with the Synod of the Secession Church, and so formed the United Presbyterian Church.

The origin of St. James' Place Church was doubtless of God. The gospel which throughout its history has been faithfully preached within its walls has been of saving benefit to many who are still with us, and to many more who have gone to their account, for 'His Word shall not return to Him void, but shall prosper in the thing whereto He sent it.'

Although our congregation reached its hundredth year in May last, the Elders and Managers deemed it advisable that the Centenary should not be celebrated till the ensuing winter. The following gentlemen were appointed a Committee to carry out all necessary arrangements in connection with the celebration of the Centenary:—

SESSION.

Mr. JOHN E. PITCAIRN (*Convener*).
„ GEORGE STENHOUSE.
„ JOHN WILSON.
„ WM. CRAWFORD.
„ JOHN AITCHISON.

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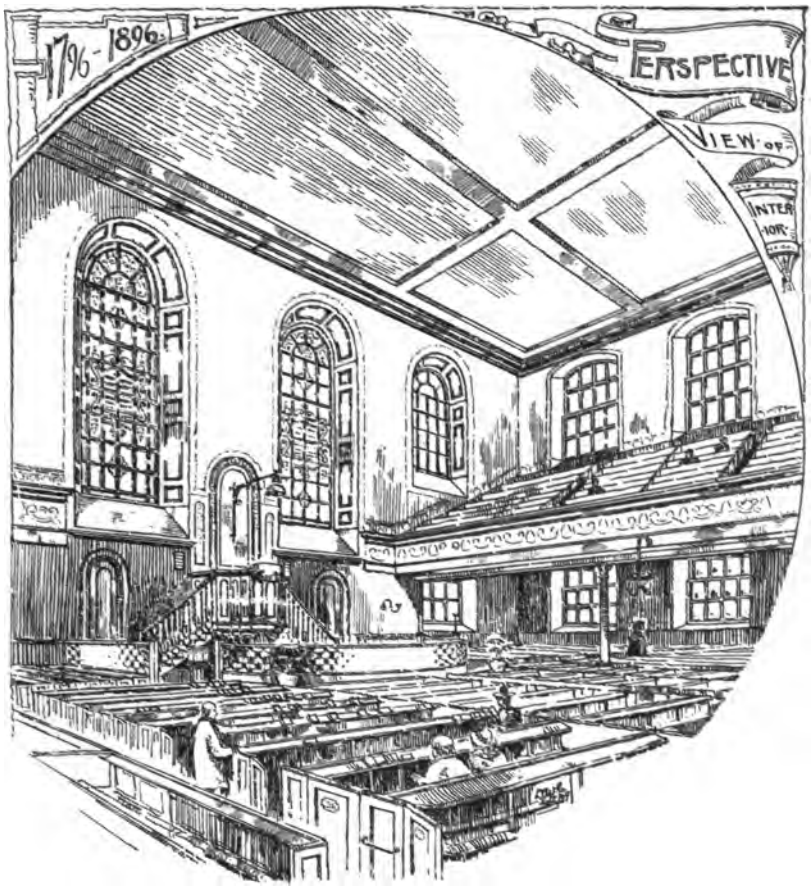

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MANAGERS.

Mr. THOMAS SHAW, Q.C., M.P.
„ ALEXANDER PATERSON.
„ JOHN LOW.
, JOHN SOMERS.
„ PETER M'CALL.

Messrs. LAW, HARVEY, and BISHOP (Elders), and Messrs. JAMES M. DOUGLAS, GEORGE SINCLAIR, junior, and ADAM WATSON, junior (Managers), were added to the Committee in connection with the Soiree and subsequent arrangements.

In connection with this celebration it was resolved by the Session and Managers, with the sanction of the congregation, that the interior of the church should be painted and decorated. Accordingly, the church was closed from 3rd August to 27th September, on which latter date special Re-opening Services were conducted by Mr. Dunbar in the forenoon, Rev. R. Dykes Shaw, B.D., in the afternoon, and the Rev. James M. Hamill, B.A., in the evening. Although the day was far from propitious, the attendance at all the diets of worship was large. The collections amounted to £410, 12s. 7d., being £8 short of the sum required, but the amount was more than made up on the following Sabbath. Mr. Dunbar preached from Ruth ii. 4, looking at the text in various aspects, but laying greatest emphasis on the fitness of the salutations in the verse, 'The Lord be with you' and 'The Lord bless thee,' as mutual greetings between Pastor and People. In the afternoon, the Service was conducted by the Rev. R. Dykes Shaw, B.D., of Hope Park Church, who delivered an able and edifying lecture on the Book of Nahum, setting in a vivid light 'the

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burden of Nineveh' delivered by the fervent Elkoshite in the name of the Lord, and deducing from the prophecy its eternal lessons. The preacher in the evening was the Rev. James M. Hamill, B.A., of Lauriston Place Church, who took for his text Luke xxiii. 26, and touched the hearts of all as he clothed, in wise and tender language, the thoughts suggested by the pathetic picture of the Cyrenian Simon bearing the cross of the weary Christ on His way to Calvary.

Of the improvements on the building we cannot speak too highly, reflecting as they do the greatest credit on the faithful and tasteful execution of the friends who have beautified and adorned our place of worship. To Mr. Pitcairn and his Committee the Congregation owe a deep debt of gratitude for their unwearied labours during the progress of the work brought to such a satisfactory termination.

On 13th December the Centenary and our usual Anniversary Services were celebrated; Mr. Dunbar, our own minister, preaching in the afternoon, while the morning and evening Services were taken by Dr. Drummond, the only surviving ex-minister of the church. At the earlier Service he took for his text the word 'Ebenezer,' from 1 Samuel vii. 12. The preacher applied to spiritual uses the great stone erected to celebrate the triumph of Israel over the Philistines. In chaste and eloquent language he showed the abundant reason which we have for exultation and gratitude, in view of the *Salvation* which the Lord has bestowed on us—the *Gift of the Spirit*, the *Gift of the Word*, and the gracious *Deliverances* which God sends to us as we need them.

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At the evening Service Dr. Drummond preached from John iv. 36, 'He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together.' The preacher excelled himself in his illustration of the contents of these words:—

I. Unity of aim. Sower and reaper have but one end in view.
II. Diversity of labour. Many workers and gifts to gain the one end.
III. Community of reward. The same heaven for all true labourers.

Mr. Dunbar's theme for the occasion was from Romans xiv. 7: 'None of us liveth to himself, and no man dieth to himself.' As this sermon is included in the present volume, we need say nothing as to its contents, save to express admiration of its merits, and of the ability displayed in its practical application to everyday duties and responsibilities. There were good audiences at all the diets, the evening congregation being specially large and representative.

On the following evening a highly successful Soiree was held in the Synod Hall, at which there was an audience of no fewer than 2000 persons, notwithstanding the unfavourable weather. Mr. Dunbar presided, and former members and office-bearers were present in large numbers. The speakers were worthy of the occasion — viz., Rev. Principal Rainy and Mr. Kilpatrick of the Free Church, Professor Calderwood of Edinburgh University, Professor Orr of the United Presbyterian College, Dr. Drummond, Mr. Hastings of Palmerston Place Church, and Mr. John

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Wilson, ex-M.P. for Central Edinburgh, a former member of the congregation.

On the Tuesday following a large and influential company sat down to dinner in the Waterloo Hotel, over which Thomas Shaw, Esq., Q.C., M.P., *Preses* of the congregation, presided; while the croupiers were Messrs. Pitcairn, John Low, and Peter M'Call. The Rev. James Rennie, Moderator of Synod, and Dr. Drummond, were present, and the company included representatives, both lay and clerical, of other churches, and several members of the Edinburgh Corporation. In the course of the evening gold badges, commemorative of the event, were presented to our Minister, Mr. Dunbar, and to our Preses, Mr. Shaw. We must not omit to mention that after dinner the party was graced by the presence of ladies, who gave an additional charm and attraction to the proceedings.

The whole of the proceedings of the Centenary were deeply interesting, and will doubtless be long remembered by all who were privileged to take part in them.

The excellent pen-and-ink sketches of the interior and exterior of the church are by Mr. David W. Crawford, and for them the Committee tender their grateful thanks.

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Geo. Stenhouse. John Wilson. Thos. Kerr. Andrew Wilson. Wm. Crawford John Aitchison. Thos. Hume.
John Adie. Nath. Bryson. John E. Pitcairn. Rev. J. W. DUNBAR, M.A. Thos. Shaw. John Somers. Jas. Bishop.
John Ferguson. Geo. Sinclair. Jas. D. Wilson. Jas. A. Mackie. Jas. Harvey. Alex. Thomson. Henry Law.

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NOTICES OF MINISTERS

REV. THOMAS THOMSON.

THOMAS THOMSON was born in the year 1758, at Edinburgh, and was educated at her High School and University. His parents were members of the Antiburgher Congregation there, of which the Rev. Adam Gib was minister—a man of note in his day, who left his mark very prominently on the ecclesiastical annals of his time. Mr. Thomson became a member of his church, but afterwards joined the Relief, by whom he was licensed to preach the Gospel in 1779. His probationer period was brief, as in 1780, then in his twenty-third year, he was ordained at Earlston, in the valley of the Leader, where he laboured with much acceptance for three years. His ministry in this scene of rural quiet and pastoral beauty was the presage of future success in the wider spheres he subsequently occupied. Shortly after his ordination, he married Miss Isabella Shillinglaw, of the old family of Shillinglaw of Birkhillside, a property on the banks of the Leader near Earlston.

In 1783 the large congregations of Jedburgh and Duns were vacant, and both were attracted towards Mr. Thomson, which resulted in his acceptance of a call from the latter, among whom, as in his previous charge, he proved an able

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and successful minister. He was in the thirteenth year of his ministry in Duns, when he accepted of the call from Edinburgh, and after bidding farewell to an attached flock, and a place endeared to him by many hallowed associations, he proceeded to his new sphere, where a still wider field of usefulness was before him. He was then in the fortieth year of his age and seventeenth of his ministry, and was thus well fitted, from previous experience, to form and build up a new cause. As a preacher he was highly evangelical; his discourses, marked by literary taste, liveliness of fancy, and clearness of diction, arrested attention, while 'his commanding stature and mild gravity imparted solemnity to his manner.' It was therefore not surprising that numbers flocked to hear the Word at his mouth, and that his pastorate was followed by the happiest results. His popular gifts and presence of mind are exemplified in the following incident:—After being settled in Edinburgh he was assisting at a Summer Sacrament, in his previous charge at Duns, when the attendance on the Sabbath evening was so great that the galleries began to give way. An intimation of the fact was quietly handed up to the minister, who as quietly paused, and said that on such a beautiful summer evening he would prefer preaching out of doors, where all who had come together might be accommodated in comfort. They would sing the Hundredth Psalm, and during the singing would withdraw in an orderly way to the church green. This was done, and the people had scarcely got settled to hear the continuation of the discourse, when a rumbling crash revealed the danger they had escaped!

In his home Mr. Thomson had much domestic felicity, though it was often darkened by heavy bereavement

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Death ten times invaded his family circle. Several died young. Five sons reached early manhood, three of whom were Lieutenants in the Army, and died while on service in India. Mrs. Thomson died in 1810. His sons, John Pitcairn and Alexander died, the one on the 1st, and the other on 26th January 1818. The latter attended his brother's funeral, little knowing how soon he would be laid beside him. Of delicate constitution, and in feeble health, a physician of eminence was consulted, when the father took him aside and anxiously asked his opinion respecting him. The reply was given most unfeelingly, though in fact correctly: 'Why, he won't live a week,' was the answer. These words went to the heart of the parent with crushing force. He retired to his room, and in a few hours thereafter was, as previously stated, struck with paralysis from which he never rallied. He lingered till the spring of 1819, when the following notice of his death appeared in the *Courant* of 24th April. 'Died at Portobello, on the 16th inst., in the 62nd year of his age, and 40th of his ministry, the Rev. Thomas Thomson, minister of the Relief Congregation, St. James' Place, Edinburgh. During the long period of his ministry, and in the places where he successively exercised it, he was uniformly distinguished by the prudence and consistency of character, which became a minister of the Gospel. His public teaching was marked by good sense, and was a faithful and impressive exposition of 'the doctrine which is according to godliness;' possessing a lively temper, and a cheerful disposition, he was always pleasant and happy in the company of his friends, but his cheerfulness never betrayed him into any levity or frivolity inconsistent with

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his Christian and ministerial profession. In domestic life he was peculiarly amiable and affectionate, and those who had the happiness of enjoying his intimate friendship will not soon forget the delight he took in the society of his family, or the meekness and resignation with which he bore some of the most painful domestic afflictions. He will long be remembered as a warm and sincere friend, an affectionate husband, and a kind and indulgent father, and in the hearts of a sorrowful and grateful congregation he has left a record of his fidelity and usefulness as a Christian pastor which will not easily perish.' His remains repose in the Calton Old Burying Ground, where a monument was erected to his memory. Andrew, his second son, who survived him, was a Surgeon in the East India Company's service. He married Miss Sarah Ann Drummond, only daughter of Wyville Smith of Bonsyde, near Linlithgow, and died there in 1853. His son, the late Sir Charles Wyville Thomson, Professor of Natural History in the University of Edinburgh, widely known in connection with deep-sea explorations, throughout various parts of the world, was scientific head of the famous *Challenger* voyage of 68,900 miles made during 1872-76.

Mr. Thomson, the minister, was twice married. His second wife was Miss Ann Drummond, daughter of the Rev. Andrew Smith, minister of the parish of Langton, near Duns. Her mother was a daughter of Principal Goudie, predecessor of Robertson, the historian, in the Principalship of the University of Edinburgh. She survived Mr. Thomson for the long period of twenty-nine years, and died at Polmont in 1848. By her he had three sons. The eldest, Wyville

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Smith, was minister of Bridgend United Presbyterian Church, Dumbarton, where he laboured with much success for thirty-five years, and died in 1873. His brother, Thomas Drummond, was for some years pastor of the Congregational Church, Haddington. Afterwards he returned, and was welcomed back to the church of his youth, but he died in 1847, a few months after admission. He possessed talents of a high order, both as a poet and preacher. His poem on *Religion*, marked by beauty of diction, and wealth of imagery, was greatly admired by Campbell, author of the *Pleasures of Hope*, who claimed him as a pupil in his own school of poetry. George William, the last survivor, was for many years a medical practitioner at Hawick, but lived latterly in Edinburgh, and died there in 1895. There are many descendants of the second family, but only one of the first—a son of Sir Wyville. Two daughters by first marriage survived the minister of St. James' Place.

REV. JAMES KIRKWOOD, M.A.

JAMES KIRKWOOD was born on 12th November 1788 in the Relief Manse of Strathaven, a quaint old town in the Middle Ward of Lanarkshire, and lying in the valley of the Avon—'a fertile region green with wood and fresh with rivers,' the prospect finely diversified by elevations culminating in Clydesdale, and by the heath-clad hills of Hawkwood, converging in the summit of Loudon Hill with its memories of Drumclog; the district around rich in historic interest, the scene of bitter persecution in the times of Sharp and Claverhouse, when the blood of so many martyrs of the Covenant stained the heath of their

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native hills and glens. In this scene of varied beauty, with its interesting reminiscences of the past, and mementos of the worthies of bygone days, Mr. Kirkwood's early years were spent, amid influences at once healthful and inspiring. His love of Civil and Religious liberty, which characterised him through life, was no doubt quickened amid the hallowed scenes and associations around the place of his birth. His father, the Rev. John Kirkwood, a man greatly beloved, and a devoted pastor, was called to his rest early in 1818, in the 62nd year of his age and 32nd of his ministry, leaving behind him 'a good report of all men, and of the truth itself.' Seven years before he departed, he had the gratification of seeing his son settled in the ministry, and not far from his native place. James, his first and only child, was an infant when the mother died. The early training of his boy therefore devolved solely on himself, who thus grew up under benign influences, and, like Timothy, became familiar with the Scriptures from early youth. He received his early education in his native town, and was distinguished for diligence and proficiency in the branches usually taught in the parish schools of the period. Having made choice of the ministry as his vocation, he, in his fourteenth year, became a student in the University of Glasgow, and at the close of his Arts curriculum, he obtained the degree of A.M., a distinction which was then rarer than now.

The Relief Synod had no Divinity Hall till the year 1824, her students having previously received their training in Divinity at the National Universities. Mr. Kirkwood accordingly returned to his *Alma Mater* in 1806, and was enrolled a student of Theology. In this department of

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learning he acquitted himself with no less ability than he had done in the literary classes. Indeed, he is said to have been one of the most gifted divinity students of his time. Though Theology now became his chief study, he also made himself acquainted with the general literature of his country—with her poets, moralists, historians, and orators,—and his memory thus enriched with the treasures of varied and extensive reading, and his taste refined by the study of the purest models, were both conducive to the great end and aim of his life.

Mr. Kirkwood was licensed to preach the Gospel by the Relief Presbytery of Glasgow in November 1810, and on the 25th July 1811, then in his twenty-third year, he was ordained at Riccarton, in the immediate vicinity of Kilmarnock. His ministry, auspiciously begun, soon attracted many from the adjoining town, who rallied around him as members of his church, and such was the success of his labours in Riccarton, that it was resolved, in 1814, to remove and rebuild the place of worship in Kilmarnock, and thus place the young minister in a more prominent position and wider field. In this extended sphere of labour he continued four years, by which time his reputation as a preacher had become widely known. It was therefore unlikely that his labours would terminate in Kilmarnock. In 1818 he was unanimously called to succeed his father in the Strathaven pastorate, but he deemed it meet to decline the invitation, feeling, probably, that 'a prophet is not without honour save in his own country and among his own kindred.' The same year, as previously stated, he was called to St. James' Place, and was inducted in the month of December.

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Mr. Kirkwood took a high place in Edinburgh as a preacher. His pulpit talents, classical taste, and scholarly attainments, and above all the highly evangelical tone of his preaching, ranked him amongst the first preachers of his time. To him Edinburgh had many attractions; its beauty of situation, with surrounding amenities, its literary renown, and the facilities afforded for increase of knowledge in the various branches of literature and theology, were such as to be highly prized by one of his cultivated taste and studious habits.

Mr. Kirkwood overtured the Relief Synod for the appointment of a Professor of Divinity, from amongst its own members, when Dr. Thomson of Paisley was appointed in 1824. Mr. Kirkwood was Moderator of Synod in 1829, and in October 1847 he succeeded Dr. Kidston, who, in May previously, had been elected to that office, when the Union of the Secession and Relief was consummated.

Mr. Kirkwood enjoyed comparatively good health for many years after Mr. Aikman became his colleague, and was able to take exercise in the open air daily, and might often have been seen in the mornings on his way to St. Bernard's Well. He had an eye for the beautiful, and loved to view the wonders of creation in her varied aspects—in earth, sea, and sky. An ardent disciple of Izaak Walton, he delighted in the gentle art, nurtured, doubtless, mid the streamlets of his native valley—a pleasant recreation to one of his contemplative nature. Though length of days were meted out to him, he sadly missed many of the friends of his early years, who had departed long before him. He survived all his contemporaries, and alluding to them,

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thirteen years before he died, expressed himself thus:—'When I think of these, and of many more departed brethren, whose public life I have seen begun, carried on, and concluded, I am ready to say with an aged American friend, "I am like a tree left alone in a clearing when the pride of the forest has been laid low." But let us not give way to such regrets, let us look upward; Christian friendships are immortal. The day will come when the faithful in Christ Jesus, whom death has divided, shall meet again no more to be separated.'

A large meeting in celebration of Mr. Kirkwood's Jubilee was held in the church in 1861, at which many ministers of the city and from the country were present, and bore testimony to the admiration in which he was held. A congratulatory address from St. James' Place, and also from Kilmarnock, were read and presented to him, the former accompanied with a gift in testimony of their continued affection and esteem. The meeting was addressed by Dr. Drummond, who presided, Dr. Meikle of Beith, Mr. Kirkwood's intimate companion in boyhood, Dr. Lindsay Alexander, his former colleague Dr. Aikman, and Mr. Symington of Kilmarnock. Again, on reaching the sixty-second year of his ministry, being then the father of the Synod, his portrait, painted by G. Paul Chalmers, R.S.A., was presented to the Synod, and afterwards placed in the Presbytery Hall, among other portraits of eminent worthies.

Mr. Kirkwood's long life was brought to a close on 27th July 1877. He was mostly confined to the house for nearly three years before his death, but was cheerful, happy, and contented. He was pleased to see an old

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friend, but desired more to be alone, and spoke often of his approaching death, repeating the words, 'I am going the way of all the earth.' Ten days before his death he was seized with bronchitis, and to this disease, in his enfeebled state, he very soon succumbed. The day before he died, he did not appear to be worse than he had been, nor did he himself say that he was so. On the evening of that day (the 26th July), when seated with his daughters for tea, he most affectionately thanked them for the great kindness they had always shown to him. He made no allusion to his approaching end, but instead of asking the usual blessing on the meal, offered up a most fervent prayer, commending them to the care of their heavenly Father, which led them afterwards to suppose, he must have felt that death was drawing near. He retired to rest about his usual hour, but still did not complain. Early the next morning a slight change in his appearance was observed, and his daughters were summoned to his bed-side. He never spoke, but appeared to fall asleep, and at six o'clock, without a pang, or without a sigh, his spirit departed, and he entered into rest. Thus calmly did Mr. Kirkwood pass away, in the eighty-ninth year of his age. Of him how justly may it be said, 'Mark the perfect man, and behold the upright, for the end of that man is peace!'[1]

His remains were laid in the Calton New Burying Ground beside those of his wife, who predeceased him, having died in 1851, and on the Sabbath after his funeral Dr. Morton in the forenoon preached a very impressive discourse from Job v. 26, 'Thou shalt come to thy grave

[1] Biographical Sketch by Dr. Douglas,—prefixed to Mr. Kirkwood's sermons.

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in a full age, like as a shock of corn cometh in in his season.' Dr. Bruce of Infirmary Street in the afternoon preached an equally appropriate discourse from Joshua xxiv. 29, 'And it came to pass after these things that Joshua, the servant of the Lord, died, being an hundred and ten years old.' In both discourses graceful testimony was borne to the rare gifts and Christian graces of the departed.

Mr. Kirkwood was survived by one son and four daughters, three of whom are alive and in our midst.

The character of Mr. Kirkwood is appropriately summarised on the memorial tablet in lobby of church:—'An accomplished theologian, an eloquent preacher, an exemplary Christian, a wise counsellor, an able minister of the New Testament.'

REV. JOHN LOGAN AIKMAN, D.D.

JOHN LOGAN AIKMAN was born at Lanark on 10th March 1820. His early education was begun at the Grammar School there, and he subsequently studied at the Universities of Glasgow, Edinburgh, and Berlin. In Glasgow, when a student, he attended John Street Church, of which he was admitted a member by the late Dr. Wm. Anderson, and soon thereafter identified himself largely with the various agencies in the congregation, proving an able and efficient worker in Christian effort. At Berlin he had the privilege of sitting at the feet of the celebrated Neander, whose prelections attracted students from Protestant countries far and near. There he formed life-long friendships with some who afterwards became brother ministers, such as Principal Cairns, Dr. William

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Graham, Dr. Wallace of Glasgow, and Mr. Mitchell of Kirkintilloch, who still survives. After completing his Arts curriculum he in 1840 began his studies in Theology at Paisley, the seat of the Relief Divinity Hall. Dr. Thomson, who was professor then, died the year following, when the Hall was transferred to Glasgow, where Mr. Aikman completed his theological course under Drs. Lindsay and M'Michael.

On the 25th of June 1844, Mr. Aikman was licensed by the Relief Presbytery of Hamilton. He proved a very acceptable preacher and received calls from the congregations of Colinsburgh and Dumfries as well as St. James' Place. When he began his ministry he was in the twenty-sixth year of his age. The pastorate of a city charge, without previous experience in a rural congregation, and to one so young, must have been no easy task, more especially as he was called to labour alongside of one so eminent in pulpit gifts as Mr. Kirkwood. But he entered on his work with the calm determination that characterised him, diligently preparing for the pulpit, visiting the sick from house to house, and taking a deep interest in the welfare of the young. He thereby won their hearts, and was instrumental in producing impressions on them which the lapse of time could not efface nor death destroy. His ear ever open to the cry of the needy and the sorrowful, he thus became 'a succourer of many.' The year following his ordination he began a course of lectures on the Book of Daniel on Sabbath evenings, extending over several years, which drew large and appreciative audiences, and subsequently he gave a series, 'Sabbath Evenings at Calvary,' which were after-

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wards published and had a very large circulation, reaching a third edition the year after publication. The collections received from these and subsequent lectures were applied in reducing a heavy debt on the church, which was finally paid up shortly before his translation to Glasgow. This was effected mainly by the delivery of these lectures and his personal subscriptions. His *Mornings at the Sepulchre, The Cross and the Saviour, Encyclopœdia of Missions,* and *History of United Presbyterian Congregations of Glasgow,* appeared during his ministry there.

Before leaving Edinburgh Mr. Aikman preached two farewell discourses[1] on 17th February 1856, and thus terminated a faithful ministry of ten years, which will ever live in the recollection of those who had the privilege of listening to the Gospel message proclaimed to them so earnestly and affectionately by one who also sympathised so warmly with them in their seasons of sorrow.

Mr. Aikman was inducted on 28th February as Colleague to Dr. Gavin Struthers of Glasgow, a minister whose praise was in all the churches. Called to occupy the place of one so gifted, he proved himself a worthy successor of this Master in Israel. He was then in the vigour of manhood, and entering on his work with ardent zeal and persevering energy, his labours were attended with marked success, and while faithful as a pastor, he also identified himself largely with numerous charitable institutions in the city, and co-operated with the benevolent in promoting the well-being of the needy and distressed.

Thus, amid abundant and ever-increasing labours, he

[1] Afterwards published. One (Sermon iii.) is given in this volume.

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held on his way with unabated ardour till the year 1885. Honours came to him then—the degree of D.D. from the University of Glasgow, and his promotion to the Moderator's chair of Synod in 1885. These honours, in recognition of long and faithful service were not long after followed by his death, for he was taken to his rest before his term of office as Moderator was completed. In the midst of his usefulness, and before age had disqualified him for further service, and when, as was finely expressed, 'the golden harvest of his life was at its brightest and thickest,' the end came. On the 13th September 1885 he died in the sixty-sixth year of his age and fortieth of his ministry.

The Rev. George L. Carstairs, in his sermon preached on the forenoon of the Sabbath after Dr. Aikman's funeral, referred to his illness and death as follows:—'Though suffering from the effects of a chill, he officiated in his own pulpit that day [6th September], and it will not readily be forgotten how his last sermon was concerning "them which sleep in Jesus." He was gratified by the success of the missionary service in the evening, but it was too evident to us all that he was present at a serious personal risk. He submitted to medical advice, and the quiet of the following days, together with the treatment adopted, seemed to be effectual in alleviating the more threatening symptoms. When I saw him on Friday he was still anxious to fulfil his engagement in Kinross on Sabbath, but was ultimately dissuaded from the attempt. Up to Saturday evening the improvement continued, and he contemplated going to Crieff on the Monday morning. But on Saturday night an alarming symptom supervened

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upon the inflammation from which he had been suffering, and though the pain did not continue so intense as at first, he gradually sank under it, and about four o'clock on Sabbath afternoon he peacefully passed away.'

Dr. Aikman's widow survived him nine years, and died in 1894. His elder son is a medical practitioner in Jersey, and the younger is a Chartered Accountant in Glasgow. Two daughters also survive.

REV. ANDREW MORTON, LL.D.

ANDREW MORTON was born at Glasgow in the year 1818. His parents were members of Greenhead Relief Church, of which the Rev. Dr. Edwards was minister. For several years Mr. Morton was a very successful and enthusiastic teacher in Glasgow, his aptitude for teaching being such as to secure him an unusually large number of pupils. Subsequently, he made choice of the ministry as his vocation, and prosecuted his Arts Course at the University of Glasgow, and on its completion he became in 1845 a student of Divinity at the Hall of the Relief Synod, of which Drs. Lindsay and M'Michael were then Professors. The Union of the Secession and Relief Churches took place in May 1847, and his theological studies were thereafter carried on and completed at the Hall of the United Presbyterian Church.

Mr. Morton's name did not remain long on the roll of probationers, for within a few months he received five calls. He accepted of Sir Michael Street, Greenock, and was ordained colleague to the Rev. Wm. Auld, on 9th October 1849. He became sole pastor the same day, as his aged colleague died a few hours after the ordination services.

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Mr. Morton laboured in Greenock with marked success for thirteen years, and became known throughout the Synod as a preacher of a high order. His situation at first must have been very arduous, placed as he was, without previous experience, over a large and influential congregation noted for their intelligence and Christian worth. But he proved equal to the lot assigned him, and his ministry, hopefully begun, was maintained with unabated success. When in Greenock he became known as an author, by the publication of *The Family Circle*—a series of lectures which he delivered on Sabbath evenings, and which was extensively read, and passed through several editions. Subsequently, *The Church Circle*—consisting of lectures delivered in Edinburgh—was so appreciated, that, on the suggestion of members of Session, he was induced to publish it in 1871.

A unanimous call from St. James' Place was given to Mr. Morton in July 1862, which he accepted, and his induction took place on 28th October of same year. He received a cordial welcome, and began his labours under auspices at once cheering and hopeful. Then in the noontide of his power, he prosecuted his labours with much success and unabated vigour. His discourses, permeated with Gospel truth, clearly illustrated and adorned with rich and varied imagery, were delivered with an unction at once powerful and pathetic. These qualities were conspicuous in his forenoon lectures, particularly in the series on Ecclesiastes, which will not cease to have an abiding place in the memory of those who listened to them.

In the homes of the sick and dying his visits were

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highly prized, for he was indeed a son of consolation. In his own home, where there was much to gladden, and whilst happy in his work, his path was shaded, in the early years of his ministry in Edinburgh, by successive bereavements. Two sons, the one aged five and the other fifteen, died within a twelvemonth of each other. A daughter was also taken from him in childhood. In these trying dispensations the comfort whereby he had so often comforted others was largely vouchsafed to him, and he was enabled cheerfully to acquiesce in the afflictions which had fallen so heavily upon himself.

For ten years Mr. Morton was blessed with good health, but, in the summer of 1872, he was prostrated by severe illness, and underwent a trying operation, which, though successful, left him weaker in constitution, and he never fully regained his former vigour. Still able for work he continued at his post till 1884, when Mr. Dunbar became his colleague, and he then retired from the labours of the pastorate. In the spring of 1887 he caught a chill, which developed into congestion of the lungs, to which, after an illness of several weeks, he succumbed. He died on the morning of 5th April, in the 69th year of his age, and 38th of his ministry.

An honour came to him from across the Atlantic in 1874, when the College of Philadelphia conferred upon him the degree of LL.D.

It would have gratified many, and particularly those to whom he so ably ministered, both in Greenock and Edinburgh, if a posthumous volume of his discourses and lectures in Ecclesiastes had been published; but he gave directions that none of his unpublished sermons should be

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printed. Fortunately, however, a printed sermon in the *Modern Scottish Pulpit* for 1880 has been obtained, and appears in this volume along with single discourses of his predecessors and successor in St. James' Place Church.

Dr. Morton was survived by his widow, one son, and five daughters. His son, the Rev. Andrew Morton, is now, and has been for a number of years, the much respected minister of the Church at Innerleithen.

REV. JOHN W. DUNBAR, M.A.

The present Minister, the REV. JOHN W. DUNBAR, M.A., was born in Manchester, and baptized in the Secession Church there. While he was very young, his father returned to Scotland, and the future minister received his education in Annan Academy, Edinburgh University, and the Theological Hall of the United Presbyterian Church. Mr. Dunbar was licensed by the Annandale Presbytery, and before long accepted a call to the Presbyterian Church in Wolverhampton. After a very brief ministry there, he was translated to Gillespie Church, Dunfermline, where he succeeded Professor M'Michael. In that sphere Mr. Dunbar laboured for between nine and ten years, at the end of which period he received the call which led to him becoming the Minister of St. James' Place Church. His work in our midst during the last twelve years is familiar to our readers.

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Rev. THOMAS THOMSON (1797-1819).

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SERMONS DURING THE CENTURY

SERMON I

By Rev. Thomas Thomson

'And I will fill this house with glory, saith the Lord of Hosts.'—Haggai ii. 7.

Of what house speaketh the prophet thus? Of his own, or of some other man's? Not of his own, not of any other man's, but of the temple of God, the place where his honour dwells. It was originally built by Solomon at Jerusalem, and consecrated by fervent prayer. Jehovah claimed it as his own, and honoured it with many signal testimonies of his special favour. It had the ark of the covenant, the mercy-seat, the cherubim of glory, the oracle of testimony, and the Shekinah, or bright cloud, as the symbol of the Divine presence. These were some of its brightest ornaments, which rendered the sacred edifice the admiration of the world. But to punish the sins of his ancient people, God permitted the tyrant of Babylon to invade their territories, to take Jerusalem, to pillage their temple, and burn it with fire. The house of God, thus desolated for the sins of His people, lay in ruins for seventy years. At length, however, He had mercy upon His land and on His people, and brought them back

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to worship Him in the heritage of their fathers. By the piety and zeal of His servant Ezra, He stimulated them to lay the foundation of the second temple. For a time the building was interrupted by the opposition of their heathen neighbours, and in consequence of the indolence of the Jews themselves. The people said, as in the first chapter and second verse of this prophecy, 'The time is not come, the time that the Lord's house should be built.' To show them their error, God inspired His prophet Haggai to stand up in defence of the ordinances of religion, and enabled him earnestly to expostulate with them for their shameful indolence: 'Is it time for you, O ye, to dwell in your houses, and this house lie waste? Who is among you that saw this house in her first glory? and how do you see it now? is it not in your eyes in comparison of it as nothing?' Haggai ascribes the disappointment of their secular hopes to their sinful negligence. He beseeches them to consider their sinful ways, to awake to a sense of their duty, to renew their exertions, and assures them of success. 'Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of Hosts. According to the word that I covenanted with you when you came out of Egypt, so my Spirit remaineth among you: fear ye not.' The prophet likewise predicts a general convulsion both in the political and moral world, which would usher in an event of all others the most important to mankind, the advent of the promised Messiah, by which the second temple would far exceed in glory the house that Solomon

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built. 'And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of Hosts.'

The promise in my text is exceeding great and precious, but is its accomplishment sure? Yes, it is certain. The promise is made, not by a man who may lie, nor by a son of man who may repent, nor by a creature whose weak arm may be unable to perform his word; it is made, it is confirmed, and shall be performed by the Lord of Hosts. 'I will fill this house with glory.'

In the illustration of this promise, I shall endeavour,

I. To point out its accomplishment in reference to the house of God, the second temple at Jerusalem.

II. Show what is implied in its fulfilment toward the New Testament church, which in a more eminent sense may be called "the house of God," and contains within its limits every house of prayer dedicated to His worship. And then conclude with a few reflections.

I. I am to point out the accomplishment of this promise in reference to the second temple at Jerusalem. 'I will fill this house with glory.' But did the second temple excel the first in riches and external magnificence? Though magnificent in its structure, and adorned by the most liberal donations, yet, in comparison of the former, it was much inferior. Was it possessed of all the sacred furniture of the ancient temple? No, that was wanting. But though it wanted those types, it was dignified by the presence of the Antitype. The shadows of good things

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had in a great measure departed, but at last Christ the substance appeared. Accordingly, He is denominated the glory of the Lord, yea, the brightness of His Father's glory, and the express image of His person. So express is He, that He Himself declares, 'He that hath seen Me, hath seen the Father.' This is that glory which Abraham desired to see; and he saw it and was glad. This is Jesus Christ, the King of Glory, worshipped by David, and the Lord of Glory that was crucified on Calvary, concerning whom Malachi prophesied, 'The Lord whom ye seek shall suddenly come to His temple, even the Messenger of the Covenant, whom ye delight in. Behold, He shall come, saith the Lord of Hosts.' The prediction, then, was fulfilled, when Jesus of Nazareth, the Messiah, came to His temple. The Lord filled the second temple with His glory, when Jesus Christ was presented in it,—when He personally taught in it,—when He purified it from the profane practices of the covetous, and expelled the impious profaners,—and when He manifested in it the glory of His miraculous power. I say, then,

1. The Lord of Hosts filled His house at Jerusalem with glory, when Jesus Christ was solemnly presented in the temple of God. The rite of presentation was a Divine ordinance. It enjoined that every first-born son, without any regard to circumstance or family, should be presented to God in the temple, by being delivered into the hands of the priest; and five shekels were to be paid, together with an offering. The offering on this occasion, required of the poorest of the people, was a pair of turtle doves, or two young pigeons. The pious mother of

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Jesus religiously observed this Divine institution, and accordingly brought the child into the temple. 'Then the glory of the Lord filled the house,'—a glory infinitely greater than ever filled the temple of Solomon. The venerable Simeon, coming into the house of God at that instant, declared that this was no ordinary presentation. In an ecstasy of joy he embraced the heavenly babe in his arms, and exclaimed, 'Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel.'

2. The Lord of Hosts filled His house with glory when Jesus Christ publicly taught in the temple. The precise circumstances of our Lord's childhood and youth, prior to the commencement of His public ministry, are but little known. On account of the poverty of His mother's family, He did not receive a liberal or learned education. But supernatural talents, and the light of inspiration, abundantly compensated for the want of human learning; and from His most early years He gave sufficient proofs of his amazing prudence, aud consummate wisdom. At twelve years of age, the glory of His wisdom filled the house. Even then we find this heavenly oracle in the temple, sitting 'in the midst of the doctors, hearing them, and asking them questions. And,' says the Evangelist, 'all that heard him were astonished at his understanding and answers.' But after he commenced His public ministry, and especially toward the close of it, the sacred historians inform us that he was daily in the temple, teaching the multitudes who came up to worship God, and

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guiding them in the way of life everlasting. Then the house of the Lord was filled with the glory of His luminous heavenly doctrine—of His pure and perfect precepts: 'The law went forth from Zion, and the word of the Lord from Jerusalem.'—'They were astonished at His doctrine; He taught as one having authority, and not as the scribes.' His word was with power,—persuasion sat upon His lips, and His very enemies were compelled to say to His praise, 'Never man spake like this man.'

3. The Lord of Hosts filled His house with glory when Jesus purified the temple from the sacrilegious practices of covetous, worldly men, and expelled the impious and profane. The temple was his own habitation,—he was a Son over His own house. It was also the house of His Father, and it was written concerning Him, 'The zeal of Thine house hath eaten Me up.' This fervent zeal He manifested, when He reformed the most flagrant abuses which had been habitually practised by the buyers and sellers in the temple. It was not only predicted that the Lord should suddenly come to His temple, but when the rapt seer beheld His advent afar, he cried out, 'Who may abide the day of His coming, and who shall stand when He appeareth? He shall sit as a refiner and purifier of silver, and shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.' To see the full accomplishment of this prediction, we must follow the Saviour to the temple, on the day of His triumphant entrance into Jerusalem, and there see the glory of His flaming zeal filling the house. When He entered that day into the city, He repaired

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immediately to the temple. He found that sacred place impiously profaned by a crowd of sacrilegious merchants,—the unhallowed spectacle grieved His righteous soul,—He made a scourge of small cords, and drove them out of His Father's house: 'He overturned the tables of the money-changers, and the seats of them that sold doves.' Said the zealous Redeemer to them whom He rebuked, 'Take these things hence; it is written, My house shall be called the house of prayer, but ye have made it a den of thieves.' Tradition says, that at this period a certain bright and dazzling splendour flashed from His eyes, like that of Moses when he came down from the mountain. Whether the tradition be well-founded or not, I do not presume to say; but, beyond all doubt, the glory of His majesty and power then filled the house. When one person undertook and executed so bold and arduous a task,—yea, one man without a commission from Cæsar, without the countenance of the Jewish rulers, without any arms, either to terrify the multitude or defend Himself,—that this one person should expel the whole tribe of mercenary traders, should wrest from these worshippers of Mammon the object of their idolatry, and all this without tumult or opposition, not one of the sacrilegious rabble daring to move a hand, or to open their mouth,—how can we in any other way account for all this, than by admitting that Christ's glorious majesty and irresistible power filled the house?

4. The Lord of Hosts filled His house with the glory of Christ's miraculous power. In the temple Jesus was not only mighty in word, but in deeds. He not only purged the house of profane traders, but He also healed all

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manner of sickness and disease. By this display of His glory, He not only vindicated His authority as a reformer of corrupt abuses, but also confirmed His doctrine as a Divine teacher: 'The blind and the lame came to Him in the temple, and He healed them.' This was as plainly foretold as even His birth. Thus Isaiah prophesied concerning Him, 'A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim; and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.' These predictions were fulfilled in the house of the Lord. Jesus displayed the glory of His miraculous power, by healing the sick, by opening the eyes of the blind, and by making the lame man to leap as an hart for joy. The glory of the Lord was revealed, and all flesh saw it together. He manifested His glory, and His disciples believed on Him. One of them could say in the name of the rest, 'We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.' Such is the immediate application and full accomplishment of the promise in my text, in reference to the second temple at Jerusalem. The advent of Christ gave it a dignity which formerly it never possessed. He came into it—He was solemnly presented to God—He taught in it,—He corrected those abuses which originated in avarice,—and He proved His authority to do all these mighty deeds, by the manifestation of His miraculous healing power. I now proceed,

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II. To show you what is implied in the fulfilment of the promise, 'I will fill this house with glory,' in reference to the New Testament Church, which, in a more eminent sense, may be called the house of God, and which contains in its bosom every house of prayer dedicated to His worship. May not He say of this house, sacred to His service, where we are now assembled, as He did of the temple of old, 'I will fill this house with glory'? Yes! He may; and I fondly hope He does give us such a promise. According to this more particular and interesting view of the subject, I shall now explain it.

1. I will fill this house with the glory of My gracious presence. The Lord is everywhere present—He fills heaven and earth, and all things—His glory covers the heavens, and the earth is full of His praise. But He who is present through all His works, was peculiarly present in His temple, and is to this very day much more so in His church, and in every congregation of His saints. Does He not certify to us, that where two or three are gathered together in His name, there is He in the midst of them? Though Jesus Christ, who filled the second temple with the glory of His corporeal presence, is now seated on the throne of God, yet He is still in the midst of His believing children, by the gracious presence of His Holy Spirit; and where the Spirit of the Lord is, there is liberty. Does He not testify to every true Christian, 'Fear not, for I am with thee; be not dismayed, for I am thy God'? Does He not say, for the encouragement of His faithful ministers in every age, 'Lo! I am with you alway, even to the end of the world'? Does He not also assure us, concerning every house of

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worship erected to His praise—'In all places where I record My name I will come unto thee, and I will bless thee'? Good is the word of the Lord, be it to us even as Thou hast spoken. Thy presence is the joy of our hearts, the safety of our souls, the protection of our privileges, the terror of our enemies, the song of our praise, and the pledge of our happiness. Help us, then, to say, in all the confidence of faith, 'This God is our God for ever and ever, and He will be our guide even unto death!' Never leave us, never forsake us!

2. I will fill this house with the glory of My pure ordinances. In the typical temple at Jerusalem were the pure ordinances of Heaven regularly dispensed to the people of God; everywhere else, we behold nothing but the altars of idolatry, superstition, and will-worship. But the pure ordinances of the Christian Church are more eminently styled the glory; and He promises that upon all the glory of these ordinances, in Christian assemblies, shall be a defence. These ordinances are the preaching of the Gospel, the administration of the holy sacraments of baptism and the Lord's Supper, and the devout exercise of prayer and praise. That these may be dispensed with regularity and order, Jesus has been pleased to appoint a select order of men, whose office it is to preach His word, to preside in the dispensation of His ordinances, and whose hearts and lives, like the inscription on the mitre of the high-priest, should be 'Holiness to the Lord.' When His servants administer His ordinances with purity and godly sincerity, then His house is filled with His glory; for when He ascended on high, and led captivity captive, He received gifts for men, yea, even for the rebellious,

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that God the Lord may dwell in the midst of them: 'And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ.' 'Let Thy priests be clothed with righteousness, and let Thy saints shout for joy. Bless Zion's provision, and satisfy her poor with bread; so shall we offer unto Thee the sacrifice of praise continually, the fruit of our lips, giving thanks to Thy name.'

3. Saith the Lord of Hosts, I will fill this house with the glory of Divine and heavenly truth. In the temple was the oracle of testimony, by which the Lord delivered to His people the doctrines and duties of their religion. But 'God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son.' He is the great Teacher come from God, who has made known to us by His Word and Spirit the will of God for our salvation. He has published His doctrines, which are all according to godliness—His law, which is holy, just, and good. These doctrines and laws are to be delivered in His house —to be delivered faithfully and without partiality—to be delivered wholly without diminishing a word from either, and suitably in their proper order and mutual dependence. Said our Lord to His apostles, 'Go ye into all the world and preach the Gospel, teaching them to observe all things whatsoever I have commanded you.' Now, when the doctrines and duties of our holy religion are faithfully and impartially taught in the assembly of the saints, then 'the glory of the Lord fills the house.' What so glorious

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as Divine truths! God is the God of truth, Jesus styles Himself the Truth, and the Holy Ghost is the Spirit of Truth. The Gospel is the word of truth; and, said the sweet singer of Israel, 'Thy righteousness is an everlasting righteousness, and Thy law is the truth.' When, therefore, God promises to fill this house with glory, He pledges Himself to give to His people the light of life, to enable His servants to feed them with knowledge and understanding, and to guide them into all truth.

4. Saith the Lord of Hosts, I will fill this house with the glory of My Divine operations. These were both seen and felt in the temple. Jesus, in His Father's house, not only preached the Gospel, but also performed many wonderful works, so as to render the Psalmist's eulogium appropriate—'Thou art the God that doest wonders.' He healed every species of distemper, and He pardoned the sins of his patients. The cures He wrought on the body were symbolical of the power of His grace in healing the souls of men. He is exalted a Prince and Saviour, to give repentance, and the remission of sins, to this very day. He fills His house with the glory of His sovereignty and beneficence. In His temple where is His glory not seen and felt, in pardoning the guilty, and in relieving the miserable? Thousands and ten thousands have already experienced His benignity, are every day experiencing it, and shall continue to do so until the mystery of God be finished. Is not His word like a hammer that breaks the stony heart in pieces? Does He not by His Spirit quicken souls dead in trespasses and sins? Does He not impart to the unbeliever faith, to the obstinate repentance, to the impure holy desires, godly

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sorrow, and renovated conversation, to the intemperate sobriety, to the proud humility, to the afflicted consolation, and to the backsliding Christian, restoration to the paths of righteousness? Does He not bring rebellious strangers nigh, by faith in His peace-speaking blood, put His new name upon His adopted sons, clothe them with change of raiment, sanctify them by His grace, edify them by His ordinances, guide them with His counsel, and afterward receive them to glory? In the judgments He pours out on incorrigible sinners, we behold the glory and awful severity of His justice; but in the spiritual operations performed by Him in His house of prayer, we witness the riches of His grace and the tenderness of His mercy. When contemplating His spiritual operations, let us imitate the conduct of His primitive disciples, who, when they saw His marvellous works, glorified the God of Israel.

5. Saith the Lord of Hosts—I will fill this house with the glory of humble, sincere, spiritual worshippers. The temple, for a time, was the chief place consecrated to Divine worship, and to its hallowed gates the twelve tribes, at least the male part of them, had to repair three times annually. The pious in the land were glad when it was said unto them, 'Let us go up to the house of the Lord.' Our Lord, however, in His conversation with the Samaritan woman, hath these remarkable words, 'Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father; the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him.' We fondly anticipate the

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day when, in this important sense, He will fill this house with glory. To see a society of Christians worshipping God in the beauty of holiness, praying in the Spirit, praising God with melody in their hearts, confessing their sins, and humbly imploring pardoning mercy, believing the Gospel, and feeling its transforming influence, devoutly observing its ordinances, and meekly submitting to its laws, giving themselves to the Lord, and panting after His eternal enjoyment, what is this but a fulfilment of the saying of the Lord of Hosts, 'I will fill this house with glory'?

I cannot conclude this discourse, without expressing a pleasing hope, that He who fulfilled the promise in my text to the fathers, by sending Jesus Christ to teach, to reform, and to bless His people—that He who claims an interest in the Church as His own house, who has appointed all its ordinances and laws, who has displayed His glorious power in innumerable miracles of grace, and has thereby formed for Himself an eminent succession of pure and spiritual worshippers—that He will accomplish the promise in a special manner in this place, by making it a spiritual nursery to rear up plants of renown, made meet for the inheritance of the saints in light, where you may continue to worship Him sincerely and acceptably, by Jesus Christ. That this may be the case, what heart does not accord with mine in a most fervent prayer—O Lord of Hosts, do as Thou hast said, fill this house with glory. Amen, and Amen.

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Rev. James Kirkwood, M.A. (1818-1877).

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SERMON II

By Rev. James Kirkwood, M.A.

'Glorious things are spoken of thee, O City of God!'—Psalm lxxxvii. 3.

Piety and patriotism were sentiments inseparably blended with each other in the breast of an ancient Jew. His native country was endeared to him at once as the home of his friends and the grave of his fathers, and as the field in which God manifested His glory, and received the homage of His peculiar people. Over the judgments and calamities which overtook his beloved land, he mourned with a sorrow at once natural and religious; and he hailed with joy the restoration of its prosperity, on account both of the temporal and spiritual blessings which it secured.

What, for instance, were the feelings of the Jewish captives in Babylon? Let the plaintive poetry of one of those very captives give the answer. 'By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand

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forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.' But what were their feelings on returning to Judea, to rebuild their waste cities and restore their desolated temple? When the Lord turned the captivity of His people, Zion rejoiced and Israel was glad. Musing on this loving subject, the inspired author of this psalm abruptly breaks out into an expression of his satisfaction that the restoration of the sacred edifice had at least commenced. 'His foundation is in the holy mountains;' it is once more laid on those hallowed heights of Zion and Moriah, where Jehovah has been worshipped from of old. God will not finally abandon the place of His glory, or the people whom He has chosen from among the nations: 'The Lord loveth the gates of Zion more than all the dwellings of Jacob.' And desolate and contemptible as Zion still was in the eyes both of enemies and friends, the time, the set time, to favour it shall come, and all her predicted beauty, prosperity, and grandeur be realised. 'Glorious things are spoken of thee, O city of God.'

The language of the inspired writer, however, has a higher and nobler reference than to the restoration and improvement of the capital of Judah. The literal Jerusalem was the type and emblem of the Christian Church—of Mount Zion, the city of God, the heavenly Jerusalem; and those glorious things which were spoken of the one have their fullest and completest accomplishment in the other. It is in this point of view, therefore, that we shall now illustrate the sentiment of the text.

1. Glorious things are spoken *of the security of this*

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city. Many cities are places of defence, and intended for the protection of their inhabitants and of those who take refuge within them, against an invading enemy. Everything is studied to render them secure. Places affording strong natural protection are chosen for their sites; their foundations are laid deep in the earth; they are encompassed with lofty and massive walls; towers and bulwarks are erected for offence as well as resistance; and at every point of attack armed men are stationed, and the strictest watch is kept that the enemy may not come upon them by surprise.

Of all these means and elements of safety is the city of God possessed. Its site has been selected by an omniscient eye; its foundations are laid deep in the purposes of heaven; salvation is appointed to be its walls and bulwarks; the Lord of Hosts, who slumbereth not, nor sleepeth, is its defender and its watchman. Other cities may be strong, but they are not impregnable. Tyre was taken at last, though every head became bald, and every shoulder was peeled by the duration of the siege; and in spite of her towering walls, and gates of brass, and numerous defenders, and ample provisions, Babylon was in one night taken and destroyed. But we have a strong city. No weapon that is formed against Zion shall prosper. Hand and force shall be exerted in vain against it; the cowardice and weakness of its inmates shall not bring it into peril; the assaults of men and devils—all the hosts that issue from the gates of hell, shall not prevail. 'Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation follow-

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ing. For this God is our God for ever and ever: He will be our guide even unto death.'

The safety of the Church, involving as it does the final salvation of every individual of whom it is composed, is a most consolatory doctrine; and it is of great importance, therefore, that our minds should be set at rest on the subject. The provision for its security is indeed most ample. It is secured by the stipulations of that everlasting covenant which is ordered in all things and sure. It is secured by the perfections of Deity, all of which are pledged and engaged for its defence. It is secured by the sacrifice of the Redeemer, who, at the expense of His own precious blood, has purchased the Church for Himself, and all that is necessary to its perfection. It is secured by the superintending providence which He exercises over it in His exalted state. He is Head over all things to the Church, or Lord of the universe, that He may be the protector of His spiritual empire. He is Lord of nature and providence, and has command over every cause and agent which can affect the character and condition of His people. He is Lord of the minds of men, and can turn them as He will. He is Lord of the principalities and powers, both of heaven and hell; and can avail Himself of the willing services of the one, and overrule the malignant efforts of the other. He is Lord of the spirit, and can give His hallowed influences to enlighten, convince, and reform. What, then, is wanting to the security of the Church, how numerous and powerful soever may be its enemies? 'Greater is He that is for us, than all they that can be against us.'

2. Glorious things are spoken *of the beauty of the city of*

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God. Many cities are celebrated for their magnificence and beauty. Situated in some favourable position, they derive a charm from their environs—from the magnificent rivers by which they are watered, from the restless and sail-studded ocean which is within their view, and from the rural and romantic scenes with which they are surrounded. In themselves, too, perhaps they have many attractions. They contain the residences of the rich and noble—the palaces of kings—the endowments of charity, literature, and science. In a word, the capital city of a country is the common focus in which the rays of national taste, genius, and riches unite to display their radiance.

What, then, are we taught of the beauty of that city whose builder and maker is God? 'Out of Zion, the perfection of beauty, God hath shined. Most beautiful for situation is Mount Zion, the joy of the whole earth. There is a river, the streams whereof make glad the city of God, the holy place of the tabernacles of the Most High.' Let us remember, however, that this figurative language must be understood in consistency with the nature of the objects to which it is applied. The beauty of the Church is spiritual. It consists not in the pomp of its ceremonies, in the richness of its revenues and endowments, in the splendour of its ecclesiastical structures, or in the intimacy of its connection with civil authority and power. No; it consists not in these, but in the truth of its creed, the spirituality of its worship, the simplicity and purity of its rites, the conformity of its government and discipline to the primitive pattern, the holiness of its members—their piety, integrity, benevolence, and usefulness in the world. In so far as this is

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attained, the Church presents a spectacle on which the eye of her Lord can rest with complacency; in so far as this is wanting, she is marred with a deformity which the meretricious and gaudy trappings of earthly dignity can render only more loathsome and offensive.

How imperfect is the present beauty of the Church! How greatly is that beauty defaced by defects and errors! —by false doctrines, by superstitious and unscriptural rites, by angry contentions, by unseemly divisions, by the practical imperfections of its genuine members, and the affectation of Christian character by many who, though *in* the Church, are not *of* it! And yet we have reason to believe that even on earth the Church shall exhibit a brighter beauty than ever yet it has displayed—that it shall become more eminent in truth, in liberty, in spirituality, in peacefulness, and in exertions for the conversion of the nations. A glorious era of light, and love, and joy shall rise upon it, in which it shall be more honoured of men and more blessed of heaven. 'Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth, and the mountain of the Lord of Hosts, the holy mountain.' But it is in heaven only that Zion shall be the perfection of beauty. There only, in the figurative language of the book of Revelation, shall its walls be of jasper, its foundations garnished with all manner of precious stones, its twelve gates of twelve pearls, and its streets of pure gold. Hear how John concludes his description of the beauty and magnificence of the heavenly Jerusalem! 'And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the

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city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life. And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it: and His servants shall serve Him.'

3. Glorious things are spoken *of the privileges of the city of God—the privileges enjoyed by its inhabitants.* Great were the immunities and advantages of old enjoyed by the citizens of Rome. They possessed a kind of supremacy over the rest of mankind, and it was dangerous in any way to offer them insult or injury. The civil authorities of Philippi were glad to beseech Paul and Silas to depart from that city when they learned that the men they had unjustly imprisoned were Romans; and at Jerusalem the centurion was greatly alarmed because he had ordered Paul to be bound. Nay, we are told that it was often

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sufficient to secure safety and good treatment when assailed in distant lands by barbarous tribes, or at sea by ferocious pirates, to cry out, 'We are citizens of Rome.' So great was the veneration excited by the name of that proud mistress of the world, and so sure and secure was the punishment of those who revered not her majesty.

The citizens of Zion have their privileges too—widely different in kind from those of which we have been speaking, but of a nature far more valuable and important. To enumerate and describe them were impossible; eternity alone can unfold their incalculable worth and magnitude. Theirs are the present and palpable advantages connected with a life of piety; evil things are sent them in mercy, and of the good things of life they have the real benefit and enjoyment, and possess them with God's blessing. Theirs are the most delightful feelings with which the breast of man can be animated—the rest that arises from making God their portion; the hope that maketh not ashamed; the peace that passeth all understanding; the joy that is unspeakable and full of glory. Theirs are all spiritual and heavenly blessings in Christ Jesus. Partakers of a divine nature, and enjoying the divine favour, what can they want that is truly for their good? Theirs is the inheritance of grace; theirs the heirship of glory. The varied events of life prepare them for a nobler being; the sorrows that precede death purify their souls for heaven; and the final stroke is to them the opening of the gates of paradise. 'How goodly are thy tents, O Jacob! and thy tabernacles, O Israel!'

It is in eternity, however, that the privileges of the

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inhabitants of Zion are enjoyed in all their plenitude of blessedness. Even while on earth it may be said that they have 'come to Mount Zion, the city of God, the heavenly Jerusalem'; but they have *come* to it only in right and title—in earnest and foretaste. It is in heaven only that their nature shall be so perfected and strengthened as to render them capable of bearing the whole weight of their destined glory; that sin and all the inconveniences which it occasions shall be for ever done away; that they shall be for ever and fully emancipated from the sufferings of their earthly condition; and that they shall enjoy immediate and uninterrupted communion with their Father and God. Hear what glorious things are spoken of the Jerusalem above: Says Isaiah, 'The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.' 'Behold,' says John, quoting the words of a voice from heaven, 'the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes.'

4. Glorious things are spoken *of the enlargement of this city and of the increase of its inhabitants.* A city suggests the idea of magnitude and numbers. A place of small population is unworthy of the name; it is rather applicable to such a place as ancient Nineveh, in which there were more than six-score thousand persons who knew not the right hand from the left; or to such a place as London, the mighty heart of the British Empire, containing a population of more than three millions of human beings; or to the largest cities of China, that immense

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country, which sustains so large a proportion of the inhabitants of the globe, and has been the seat of empire and civilisation from the remotest antiquity.

Even now the city of God is of great extent, and its inhabitants, including all the redeemed in earth and heaven, a great multitude which no man can number. But its further increase and final magnitude are the points on which the eye of prophetic anticipation delights to dwell. Glorious things are spoken in this very Psalm of Zion as the birth-place of many saints. The accession of the nations to the Church is thus announced by the Psalmist: 'I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there. And of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her. The Lord shall count, when He writeth up the people, that this man was born there.' Born of the flesh in these heathen lands, the day was at hand when they should be born of the Spirit in the city of God, and swell the numbers of the holy community to which they had been aliens. Vast enlargement as well as an increase of holy beauty shall characterise the Church in the glories of its latter day. The gospel shall yet be preached as a witness to all nations, and every system of error and impurity fall before the light which it shall impart. Christianity shall triumph over idolatry, in its thousand forms of cruelty and licentiousness; over the delusions of Mahomet, at present prevailing in so many of the fairest regions of the earth; over the blindness and enmity to the truth, which the descendants of Abraham retain in all their wander-

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ings; over those corruptions of its own creed and worship that have excited so many prejudices; and peace and purity and righteousness shall prevail throughout a world rejoicing in the sway of the God of heaven.

> 'The city shall be flourishing,
> her citizens abound
> In number shall, like to the grass
> that grows upon the ground.
> His name for ever shall endure;
> last like the sun it shall:
> Men shall be bless'd in him, and bless'd
> all nations shall him call.'

It is, we have reason to believe, by the agency and instrumentality of men that God is to work out this glorious consummation; and there is something in the dealings of providence towards Britain, which indicate that she shall have no unimportant part in the service. The language, laws, and manners of England are likely, in the course of but a short time, to be most extensively ramified throughout the globe. I look to the immense regions of America, with its millions of population, and I see the language and the religion of Britain predominant there. I look to Southern Africa, and I see a wide field for British civilisation and Christian missions opened there. I look to India, and trust that it is for some nobler purpose than to amass barbaric pearls and gold that Britain has nearly two hundred millions of subjects there. I look to the immense continent of Australia, and see how rapidly British colonisation is extending there. I look to the numerous islands of the South Sea, and rejoice to find in how many places Christianity is trium-

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phant there. I cannot think of all this, not only without feeling the deep obligation on British Christians to cultivate these fields of pious and benevolent exertion, but also without concluding that God means them yet to be the honoured instruments of doing much for God and man in them all. 'Expect great things—Attempt great things,' was the substance of the discourse delivered at the formation of the mission to Serampore; and God in His providence loudly calls on each and all of us to cultivate the same magnanimous spirit, and make the same mighty efforts.

5. Glorious things are spoken *of the duration of the city of God.* A Roman poet beautifully describes the entire destruction of a once celebrated city, when he tells us that 'even its ruins have perished.' Such has been the fate of Babylon. Travellers have disputed even respecting the place where for sixty miles she reared her stupendous walls of three hundred and fifty feet in height, and eighty-seven in breadth—where her hanging gardens afforded to her queen, in that flat country, a semblance of the hills of her native land, and where the tower of Belus, in the immensity of its altitude, presented no faint memorial of that tower which, in earlier times, occasioned the confusion of tongues and the dispersion of the human family. In her fate the prophetic declaration of Isaiah is fully realised: 'Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there: neither shall the shepherds make their fold there. But wild beasts of the desert

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shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.' Such also shall be the fate of Imperial Rome. The remains of its ancient magnificence, and the beauty and grandeur of its modern palaces and temples, are still the wonder of the world; but desolation awaits the city itself, as destruction awaits the anti-Christian system of which it is the seat.

Nothing of this nature shall befall the city of which we speak. 'Glorious things are spoken' of thy duration, O city of God! Thou shalt survive the revolutions of empires and the vicissitudes of time; the very destruction of the world shall be the epoch of thy commencing perfection. He who reigns within thee is the King eternal and immortal; and all who shall dwell within thee are children of immortality. The heavens shall pass away like the fleecy cloud that covers them; the earth shall dissolve as the snow on its surface; but no such fate awaits the new heavens and new earth in which thou art situated. Here we have no continuing city, but we seek and are assured of finding such in thee. Yes! everything is fleeting and transitory on earth; everything is permanent in heaven. The pleasures which are at God's right hand are for evermore; the house not made with hands is eternal in the heavens; the crown of glory is one that fadeth not away; the kingdom to which the just shall be exalted is the everlasting kingdom of our Lord and Saviour Jesus Christ.

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Ah! how sublime the thought, how blessed and glorious the anticipation of an eternity of bliss! What modification and improvement may not our nature undergo in exhaustless duration! What knowledge may we not acquire with eternity for our time of study, and the universe for the field of our inquiry! With what warmth of love, and with what ardour of devotion, may we not be inspired, when in every succeeding day, through endless ages, new glories shall be seen in the character of God, and new wonders in His work! But it is vain to speculate in this land of distance and darkness. 'Eye hath not seen, neither hath ear heard, neither hath it entered into the heart of man to conceive, what God hath prepared for them that love Him.'

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Rev. JOHN LOGAN AIKMAN, D.D. (1845-1856).

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SERMON III.[1]

By Rev. John Logan Aikman, D.D.

'Let your conversation be as it becometh the gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.'—Phil. i. 27.

You have, in these words, an inspired apostle's interest in the church at Philippi. A prisoner at Rome, because of the gospel, Paul issues this pastoral epistle to the people whom he had reclaimed from heathenism, and built up into a worshipping society. In a people who associated their spiritual convictions with his own ministry, Paul felt specially concerned lest the great enemy of souls should sow tares in the field which he had carefully cultivated, and towards which he was now looking with large expectations. The apostle indulges the hope of yet associating with the Philippian Christians, but makes all necessary provision for their growth in grace, in counsels specially suited to their circumstances;—counsels which, if followed, would, by the blessing of God, secure the continuance of their purity, harmony, and co-operation in the service of the gospel. Whilst cherishing Paul's earnest wish for your

[1] Farewell sermon, preached 17th February 1856.

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personal and social prosperity, we address to you, with affectionate solicitude, his wise counsels, as the best directory for your future conduct.

Towards the analysis of the text, consider with me Paul's exhortation to the individual members: 'Let your conversation be as it becometh the gospel;' his counsel to them in their mutual and common relation as members of the same church: 'That ye stand fast in one spirit, with one mind striving together for the faith of the gospel;' and his concern for their personal and social well-being: 'that whether I come and see you, or else be absent, I may hear of your affairs.'

I. Paul's exhortation to the members of the Philippian Church: 'Let your conversation be as it becometh the gospel of Christ.'

When the apostle demands a conduct consistent with the gospel which he had published, he asks vastly more than that the Philippians should bring no reproach upon the name of the holy child Jesus. Negative evidence he dismisses as scarcely worthy of consideration; he insists upon positive proof of their saintship, in a conduct regulated by the principles of the gospel. They must not only evade the charge of hostility, but escape even the suspicion of indifference. They must manifest a deportment in strict harmony with the doctrines wherein they had been taught; and not only so, but must turn their lives into a commentary upon these doctrines. They must not only publish the gospel in the walks and works of common life, but, by that very publication, adorn the doctrines of divine grace. To sum up the requirements in a sentence: they must not

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only give no occasion to the enemy to triumph and blaspheme, but must furnish impulses to ardour, purity, and joy in the circle of the faithful; they must in very deed make full proof of their relationship to Christ, so as to soften down the prejudices of enemies, and win them to a cordial concurrence and embrace of the exalted sentiments and precepts of the gospel; they must, in a word, be ornamental to their faith, ever preaching, by their lives, the power of the gospel to promote purity and impart happiness.

But how shall this gospel consistency be cultivated, and what are its distinguishing features? We answer both inquiries by saying: grow in personal purity, fervent prayer, and devoted exertion.

1. *Grow in personal purity.* The personal is the grand source of all social and official influence. Profession is not principle; pretension is not piety; a faultless exterior is no infallible sign of heart-purity. There may be all the trappings of ornament, and no substance; there may be all the indications of a staid deportment, and no divine love in the soul.

Grow in purity of heart, or if you are not yet conscious of its existence, take alarm; quit your evil thoughts, turn to God, and seek and find mercy and grace. Nothing but purity of heart will either produce or perpetuate a conduct in keeping with the gospel. There may, in its absence, be all the semblance of conformity, a semblance so well devised, that it may long escape detection; but it carries in it no element of endurance, yields no comfort, and must at length come forth as only a clever fraud to cover its victim with merited and universal reproach. The gospel searches

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the heart, pronounces upon its motives and feelings, and passes righteous judgment upon all its likings and workings. By the gospel we shall at last be judged; it is the savour of life unto life, or of death unto death. The pure in heart shall alone see God. Purity of heart is harmony with the gospel, and harmony springs from a heart which has learned the precepts of the gospel,—linked itself to gospel causes, and by its secret impulses and outward deeds, seeks their growing and completed realisation.

2. *Grow in fervent prayer.* Nothing but prayer or communing with the God of the spirit, can either make or keep you in sympathy with the gospel. The strength of man is feebleness; the wisdom of man is folly; and never are they more thoroughly manifest in this light, than when an individual aims at personal reformation without divine help. We may succeed in moving from one extreme to another, but it is, after all, a mere exchange of sins, so long as the heart is a stranger to divine influence.

Many of you are, I doubt not, gratefully sensible to the gracious influences which prayer secures. Often would your faith have failed, but for your visits, in the hour of need, to the throne of grace. At God's mercy-seat you have received strength to perform the vows which your hearts had cherished and your lips had uttered. They who have gone the oftenest to that source of supply, and have begged with the greatest importunity, have been the most enriched; and in proportion to the largeness of the receipts has the soul been quickened into fond desire. Prayer is the only medium of intercourse betwixt man and God. In answer to the fervent breathings of the human

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spirit, have come plenteous showers of refreshing and inspiriting grace. There can be no growth apart from the sunshine and dews of heaven, and prayer secures for man the fertilising blessings.

Grow then in fervent prayer, for *that* is the Christian's source of strength,—the mighty influence which produces conformity to the gospel,—the enemy of sin,—the fruit of the Holy Ghost,—the grand preparative for heaven, the scene of praise. In heaven as the scene of full development shall it growingly appear through eternity, that those who have lived in the closet, holding converse with their God, shall be found nearest to the mediatorial throne, to receive the highest honour from the hand of the glorified Redeemer. Is there no compensation in this fact, that just in proportion to the growings of your hearts in prayer, will be your rapture of spirit in the heavenly song?

3. *Grow in your devoted exertion to Christ's cause.* This also is a command of the gospel. You must not only not weary in well-doing, but be ever advancing in your interest and efforts. This is a personal duty; it cannot be righteously evaded; it cannot be delegated to others. Christ has given this cause into your keeping, and has told you to prosecute it to the very ends of the earth. You cannot drink into the spirit of the gospel, so as to reflect divine purity in your conduct; you cannot live in the exercise of prayer, so as to hold continuous intercourse with heaven, without loving the cause which Christ loves; without labouring to advance the cause for which Christ shed His precious blood; without seeking, in your devotedness to this cause, to manifest your gratitude to Him, to whom you stand indebted for life and all its comforts—for the

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future with all its hopes. You see the blessed Saviour represented in His cause; you know that all you gratefully do for it, He will yet acknowledge as done to Himself; you know, moreover, that your own continuance in the faith, as well as the lustre of your crown, is intimately associated with this branch of duty; for if you have no works to be made manifest, no poor whom you have fed, and clothed, and instructed, the withering sentence awaits you: 'Depart from me, I never knew you, ye workers of iniquity.'

It were not kindness, but cruelty in its worst form, to conceal the startling fact, that if a man has no interest in Christ's cause, he has none in His cross, and none in His crown. Wherefore, then, after all the pleadings addressed to you from this pulpit, should there be a single soul indifferent to the cause of Jesus? How would the Saviour be honoured; how would heaven be peopled, if all were of your spirit? Ah, you have a name to live, but in reality are dead. Yet God's blessed cause *shall* advance with you or without you, despite your chilling apathy, as well as under the labours of the grateful. Growth of interest in Christ's cause indicates the measure of personal conformity to Christ's Gospel. The language of a truly grateful spirit is not: How little can I give, how little can I labour? but, I give myself, my all; and had I ten thousand lives, they would all be devoted to the service of my gracious Redeemer.

In summing up the apostle's personal counsel, and in seeking to bind it upon your own consciences, as a parting advice, let me simply remind you that you will best consult your own interests, both for time and eternity, by

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growing in personal purity, in fervent prayer, and in devoted exertion. That this may be the issue, is our heart's desire and prayer, so that your souls may be saved and comforted, and that the great day of accounts may prove that our ministry in this place has not altogether been in vain and for nought.

II. Paul's exhortation to the Philippians in their mutual relations, as members of the one church: 'That ye stand fast in one spirit, with one mind striving together for the faith of the gospel.'

This twofold counsel is especially adapted to your condition as a church, for much of your comfort and prosperity will depend upon your closely following the course prescribed by the apostle. Grant me, then, your special and prayerful attention to the Pauline counsel in each of its branches.

1. The exhortation concerning unity of spirit: 'stand fast in one spirit.' The unity of the spirit is preserved in the bonds of peace. Peace, to be solid and influential, must follow upon purity. The wisdom from above is first pure, then peaceful, and afterwards full of good fruits, without wrangling and without hypocrisy. Let the peace which springs from divine wisdom and purity, prevail in your worshipping society, and prosperity, in its highest and best forms, must attend you. Yet the fact cannot be concealed, that peace and its consequent unity of spirit, can be attained by a church or society, only in so far as the individual members charge themselves with its preservation. There is power lodged in the humblest to mar the harmony of the best-compacted society. 'One sinner

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destroyeth much good.' 'Offences must needs come, but woe to that man by whom the offence cometh!'

What then is the counsel of the apostle? First of all, that we should possess this spirit, and then stand fast in the exercise of it. If any of you are conscious of wanting the will to act cordially with your brethren in Christian fellowship, lose no time in asking it from God by fervent prayer; for the want of this genial and gracious spirit, rest assured, deeply imperils your own salvation and comfort. 'If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?' Love to the brethren is the surest sign of love to the Saviour.

'We are persuaded better things of you, though we thus speak;' yet that man is deplorably ignorant of human nature, and of his own heart also, who needs be told that it requires strong, persevering, and in many respects, self-denying exertion to maintain the unity of the spirit in a large society. Without this spirit, all is confusion and discord. With this spirit all is peace and pleasure. This spirit can alone be produced and preserved, by every man regarding its preservation as a personal and sacred duty; by every man resolving, and not vainly, but before God and in God's strength, to follow the things which make for peace. It may require much mutual forbearance—the closest alliances of earth demand that—but the end contemplated is worthy of any and every sacrifice, save that of a good conscience in the sight of God. The beginning of strife is like the letting out of waters: a spark may envelope a city in flames; but let *each* feel that peace, and its blessed unity, depend upon his own conduct, and act out his convictions in the spirit of the gospel, and every avenue

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to discontent and discord is effectually closed against the great enemy of God and good—the fomenter of strife.

2. The exhortation concerning cordial co-operation: 'with one mind striving together for the faith of the gospel.' United action follows upon unity of spirit, and is absolutely necessary to its continuance. The only safety for a church consists of united and vigorous exertions. Let a church do nothing for Christ, and the Head of the Church will do nothing for it; let it fail to send the gospel to others, and vital godliness will disappear from themselves; and for want of better employment they will resort to painful wrangling and petty disputation. But let a church's members strive together for the faith of the gospel, for its maintenance at home and extension abroad, and they, perhaps insensibly to themselves, grow so enamoured of their common object, as to have neither time nor inclination left for mutual criticism and censure. The perfection of a church's polity is when all are at work, and each in the sphere for which nature and previous habits specially adapt him, for then they all move forward to a common object; each finds in the other something worthy of admiration, and each lends to the other a fresh impulse to exertion.

Yet let us not be mistaken, for there may be within a church all the stillness of the grave, under the semblance of peace. But this the apostle disowns, for he speaks of work, of universal working, and of peace springing from sympathy in motive, and harmony in operations. There must be mutual and strong provocation, but only to love and good works. There must be striving, not with each other, but against sin as the common foe. The defence and

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dissemination of the gospel must form the one grand object which enlists all affections and energies. There may be one mind though many hands are at work; there must be one mind pervading all the departments of the same great enterprise. The cause is one; the Master is one; the weapons and the victory are identical, whether you wage war against native or foreign heathenism, whether you maintain the gospel at home, or freight your vessels to distant ports with the Word of God. There is ample scope for all to labour in the one great cause, and ample scope for diversity of sentiment, as to the preferable and more inviting sections of spiritual industry; and none needs, none dares despise or undervalue the other on account of his preference, seeing that each is personally and solely responsible to the God whom he serves. Amid the widest possible variety of opinion and plan, therefore, there may be perfect unity of spirit, and perfect harmony as to objects. The very diversity of schemes and efforts secures essential and unbroken unity of spirit; for each in following the bent of his own inclination, strives with the other, how he may most effectually advance the one object, which is equally dear to the hearts of all.

Let there be but one mind known amongst you as a worshipping society, and let that be the mind of Jesus. Feel with Christ the dread importance of the trust with which God hath invested you, and thirst and labour for its accomplishment. Feel that the mission, on which God has sent you forth, contemplates the best welfare of the race, and let the rapidly narrowing season granted you, give elasticity to your spirit, energy to your movements, and solemnity to the passing hour. Let intense earnest-

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ness be felt by all; let all press steadily and vigorously onwards, and each will enkindle in the other a holier ardour, and lead him forth to renewed and enlarged exertions. This is the striving enjoined by the gospel, from one mind and for one object, and let that holy and God-honouring emulation find its place amongst you, and the heavenly temper will ensure the absence of all foul and unclean spirits.

These twin counsels of the apostle are specially appropriate to your present condition as a church. Oneness of spirit and unity of action will guard and guide, bind, and bless you for the future. Let nothing arise to intercept the outflow of this gracious affection; or if there should, despite all your carefulness, pray it down, live it down, or, if needs be, cast it outside your peaceful pale into the world which it never should have left. Cultivate the love of the Spirit, and abound in your labours for the gospel, and the blessing of a covenant God will descend upon, and abide with you for ever.

III. Paul's affectionate concern for the personal and social welfare of the Christians of Philippi: 'Whether I come and see you, or else be absent, I may hear of your affairs.'

The apostle, as you observe, proceeds upon the supposition, that the brethren whom he addresses would adopt and act upon his counsels, and now he informs them, that the witnessing of such love and labours would be truly refreshing to his own spirit, and that in the event of continued absence, their reported progress would give him sincere and exalted delight. Falling back upon our division of

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the text, into its personal and social aspects, Paul thinks of both, and hopes to find comfort in both; that the members may increasingly discover a conduct beseeming the gospel, and that in their associated capacity, they may pray and labour for unity in spirit and effort, so that whether present or absent, he may still find cause for thanking God over their personal consistency and mutual cordiality of feeling.

You will surely bear with me in saying, that the sphere in which I have laboured for so many years, is a scene of intense interest; and that the apostle's desire for the Christians at Philippi may best express my heart's wishes on your behalf. May you personally manifest a conduct consistent with the gospel of Christ, and live and labour together amid unchilled love and unbroken harmony! All of you shall continue to prove objects of affectionate solicitude, and more especially those who have risen to maturity under my ministry, whilst passing with me in our classes over many a field of divine truth. The future of these youths I shall watch with interest, and shall rejoice to see and hear of their continued consistency and extended efforts in the service of the gospel, for let not the youth of the speaker suggest presumption when he appropriates the sentiment and language of the loving disciple: 'I have no greater joy than to hear that my children walk in truth.' Nor can this church, with its many hallowed associations, be ever blotted from my memory or affection. 'Peace be within her walls, and prosperity within her palaces.' Nor can I even learn to look with coldness or indifference upon the many kind friends with whom I have mingled during my ministry in this place. Local separation is not aliena-

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tion of feeling. A sense of duty calls me hence, but affection carries with me many a beloved friend, whom I shall fondly retain and ofttimes hold up before the mind's eye, as under God, the sustainers and sweeteners of my early manhood and ministry.

Let me once more counsel you to take our text with you into your closets, to pray fervently over it, to form resolutions and frame vows accordant with its genial and gracious spirit, and you cannot fail to prosper personally, and as a church. This spirit will lead you to ask from the Lord a pastor according to his own heart, and to receive from the Lord one who will guide you to green pastures and still waters. This spirit will preserve you from all dissension in the interval, and keep you as a company of saints, whom the Lord will guard as the apple of His own eye. In the multitude of your thoughts and plans, make God your counsellor and guide. A bright future is in reserve for you as a church; now with no debt to paralyse; now also with ability to maintain in liberality, the ordinances of the gospel, see that ye act generously, and with great cordiality of feeling. With a name and a place among the churches, maintain, yea rise above your present position, and stand forth as an example to others. This you can easily accomplish, for call to mind what you have done, and it is not a tithe of what you can, and I trust, will yet achieve. I have frequently glanced at the past to indicate your progress, and thereby speak for your encouragement; and the happiness is doubtless in store for my successor, to witness in your present unexampled prosperity but the early dawn of his own brighter day. 'Whether I come and see you,' and such visits will be to me specially gratify-

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ing, 'or else be absent,' I shall rejoice to hear of your continued progress in every gracious feeling and godly enterprise.

I cannot, however, proceed to another scene of labour, though with the hope and intention of shortly meeting you, at your own request, once more at the table of the Lord—without reminding you and myself also, that we have met in this house upon the Sabbaths of more than ten years. These Sabbaths are not silent; we may forget them and their lessons, but they cannot forget us; they have passed away, but shall again confront us with their testimony concerning us. In connection with these Sabbaths, you and I shall again meet: you to testify whether I warned and wooed as a man doing God's work; and I, whether you answered to the call by fleeing from the wrath to come, and laying hold upon eternal life; and both of us shall be judged on that terrible day by this gospel of God. We may now part, but must meet once more, if not again in the earthly sanctuary, assuredly before the judgment throne. In what character shall we appear, to be welcomed to reward, or to be driven into exile? Brethren, that question most of all concerns us. The changing present is the herald to the changeless future. We must live for God *now*, if we are yet to enter into His glory. Eternity is but a continuation of time; the future destiny is but a wider development of existing character. What then are your feelings; would a heavenly crown beseem you; could you sing with sinless angels and sanctified men about salvation? Your attainments may be far from satisfactory; they must be so if you are on the way to heaven; but what of your desires and endeavours

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—are they in unison with the spirit of heaven, would they carry you into that holy company, and find in its enjoyments their noblest and only real gratification? Or, are any of you conscious of being still unchanged in heart and feeling, without sympathy for God, finding all your pleasures in the objects of sense, and founding all your hopes for salvation upon a period of leisure, some special providence, or a sickbed? If this unhappily be the case of any soul present, I once more raise the voice of warning, and point him now to the devouring deep, and anon to the entrancing heaven, and implore him to shun the one, and gain the other, and to do so *now*, 'in this the day of his merciful visitation, ere the things which belong to his peace be for ever hid from his eyes.' And, oh! if you will not repent, you must perish; but bear in mind that you were faithfully warned, and that your blood rests upon your own heads. But, why perish, when Christ the resurrection and the life is placed in your offer? Believe and live, receive Jesus, and rejoice in the joy of Jehovah Himself.

Brethren, were the present assuredly our last season of intercourse in this world; were we certified from heaven that we would again meet before sunset at the bar of judgment, the voice would rise from these pews, 'What must I do to be saved?' and the response would ring from this pulpit, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' . . .

This is a glorious impossibility, that the soul clinging to Jesus cannot perish; for no power of earth, or hell, can separate it from the source of being and of blessedness. This is a fearful impossibility, that if the present life terminate without a saving interest in the blood of Jesus, no

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power in heaven can cleanse the guilty soul, or deliver it from eternal torments, or even mitigate their ever-increasing severity. One of these alternatives is, and must be, the lot of every individual present—and which it shall be, conscience or faith is now declaring. Moved by the terrors of expulsion from bliss, melted by the pleadings of divine love and charmed by the soul-stirring songs of the ransomed, set out this very day upon the heavenward journey; or if you have already made some progress, prosecute your course with new ardour and energy, for the day of life is far spent with all of us, and already the dark shadows of night are gathering round the mountain tops which bound our vision. The traveller loses no time and spares no effort to reach his destination before nightfall, when the route is strange and known to be dangerous. Such is the character of the Zion-pilgrim's path; haste then, gird yourself for action, and as your sun may set at any moment, slacken no energy, until a Father's home receive you, and a Father's arms enfold you, and a Father's gentle hand wipe the last tear from your eye and the last grief from your heart. May God in his mercy grant that this be your present confidence and your everlasting possession!

'Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.' 'Now the God of peace, who brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.'

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Rev. Robert Skiell Drummond, D.D. (1858-1862).

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SERMON IV

By Rev. Robert Skiell Drummond, D.D.

'Come unto Me, all ye that labour and are heavy laden, and I will give you rest.'—Matthew xi. 28.

The burden I bear to-day, my friends, is one light and easy; for it is the message of the Saviour's mercy. At times it is the duty of ministers to proclaim the terrors of the Lord; and then, like the prophets of old, we feel that the utterance of warning and of woe is indeed a 'burden' that rests with crushing weight on our weak hearts. And when we listen to the language of Jesus that leads on to our text, we might naturally anticipate that some such subject would form the awful close. He upbraids the cities which had been favoured in vain with striking manifestations of His miraculous power. He unveils the judgment and their coming destruction. He then declares that he has a commission to reveal, and full authority to execute, the whole will of God concerning man. After all this, we can well suppose some trembling sinner to be saying, 'Oh, let me not hear the last terrible words! They must contain the climax of wrath, and seal my hopeless doom.' But, oh, no! There is consolation in Christ. Judgment is his strange work. The thunder-cloud empties itself in a refreshing rain, across which

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there stretches the beauteous bow of Heaven's covenanted grace. Jesus remembers and fulfils the ancient oracle: 'The Lord hath given Me the tongue of the learned, that I should know how to speak a word in season to him that is weary.' As if Himself weary of condemnation, the Saviour pours forth His love in this invitation of infinite tenderness: 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest.' These words have come stealing into many a sinner's soul like strange sweet music through the midnight storm—they have dropped, like the balm of Gilead, on many a wounded heart—they have distilled, as gentle dew, on many a Christian's parched and longing spirit. 'How beautiful are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation!'

Let us meditate for a while on these words of Jesus; and may the 'other Comforter' bring them to bear with present, practical power on our hearts!

I. First, then, let us see who are *the persons* here addressed by Jesus. They are they 'that labour and are heavy laden.'

These two descriptions need not be treated separately. They give but different aspects of the same thing. The one sets forth the active, and the other the passive, condition of men in relation to sin and sorrow. The one—'heavy laden'—represents them as bearing the burden of sin and trial, under whose oppressive weight they stagger uneasily. The other—'labouring'—regards them as making painful and fruitless efforts to get rid of it. How widely applicable are these descriptions! for who can

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count the burdens of humanity? There is the burden of want; and some of you, dear brethren, know its weight too well. You have scarcely time to lift the wearied hand of toil to wipe the sweat from your brow; and yet poverty clings to you like a gloomy shadow, from which you can find no way of honest escape. Your hearts often sink within you; and you almost give way to anger and envy at the rich, and to sullen thoughts of a hard God. Is it thus with any of you? Then, Jesus is here speaking to you. There is the burden of wealth. Riches often bring wretchedness. 'They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.' 'It is easier for a camel to go through the eye of a needle, than for a rich man,' laden with the love of his possessions, 'to enter into the kingdom of God.' The rich Christian feels the solid weight of an accountable stewardship. Are any of you thus heavy laden? Jesus here speaks to you. There is, as some of you know, the burden of disappointment with the world. You have wandered through its wearisome rounds of business, and pleasure, and learning, seeking rest and finding none; and still you may be wandering on, with a void in your heart, which it cannot fill, and a restlessness it cannot quiet. Your reflection is, 'All is vanity and vexation of spirit.' Your wish is, 'Oh that I had wings like a dove! for then would I fly away and be at rest.' Are any of you thus weary? Jesus here calls you. There is the burden of disease. One is racked with pain, and turns from side to side, restlessly seeking rest, but only to add to his agony. Another lies a skin-covered skeleton, with panting breath and

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powerless arm, through cheerless days and long dreary nights, till even friends begin to tire of tendance, and hope fades away from his heart, and piteously he says, 'I am aweary, aweary, I would that I were dead!' On many a one, and in many a form, this burden of sickness rests. To all such, Jesus, the Good Physician, here speaks. There is the burden of bereavement; and that is lying heavy on not a few of you now. 'The desire of your eyes' has been taken away. 'Lover and friend has been put far from you, and your acquaintance into darkness.' Your hearts are very desolate. Oh! it was sad for even a stranger to see, as I saw but the other day, two little brothers lying side by side in two little coffins; but when they were borne away from her sight to sleep in the same little grave, who could bear away or lighten the load that was crushing down the heart of that childless mother, who had dandled them on her knee, and nursed them at her breast? Who can console her now, when she stretches out her empty, longing arms in the darkness? To the bereaved, men are miserable comforters. They are but babblers, who 'hurt whom they would soothe, and harm where they would heal,' unless they point to Him who 'healeth the broken in heart,' and who here calls the weary to Himself.

But heavy as these burdens are, there is one yet heavier than all. It is the burden of sin. When the soul is filled with the conviction of sin, there presses upon it an unbearable sense of God's righteous displeasure, and a horrible fear of God's threatened vengeance. The load of accumulated guilt crushes it like a nightmare, which is yet known to be no dream, but an awful reality

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to be followed by a more awful awakening, amid the untold miseries of an everlasting hell. No relief can be found. The sympathy of friends halves earthly griefs; but sins and their guilt cannot be told to the dearest companion. This burden must be borne alone; and from the desolate soul there is wrung out the cry, 'What must I do to be saved?' Is there any such sin-stricken one now bowed down with the conviction that 'his iniquities are gone over his head, and that, as a heavy burden, they are too heavy for him?' Then listen, poor sinner, to the voice of thy Saviour; for He says specially to thee, 'Come unto Me, and I will give thee rest.' Once more. There is the burden of indwelling pollution. Christian friend, does it not fill you with shame to go to God, day after day, asking renewals of forgiveness for ever-recurring sins? Are you not often weighed down by the consciousness of innumerable imperfections?—by your little advance, or by your backsliding in the divine life?—by the frequent failures of your resolutions, and by the feebleness of your resistance to temptations? Weary with and of the constant and seemingly hopeless struggle against sin, yet knowing that you must struggle on, do you not often sigh out, 'O wretched man that I am! who shall deliver me?' To you, too, Jesus addresses the invitation of the text.

These, then, are some of the burdens under which men labour and are heavy laden. There may be many more, to which no allusion has been made. But, dear friends, if I have failed to touch the case of some of you, do not suppose that you are excluded, or that Jesus has forgotten you. He knows all the most secret sorrows of every one

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of you; and whatever may be the burden, and whoever may be the weary one, Jesus says, 'Come unto Me, and I will give you rest.'

Are there any to whom the description is not at all applicable? It is sad to think we may be addressing some such. Afflictions do not affect you; and, worse than that, sins do not alarm you. The heavy weight which, when laid upon others, makes their hearts tremble to their inmost depths and utmost verge, as when a stone is cast into a pool, yet alights on you as a snow-flake on the waters when they have been hardened into thick ice by the frost of many wintry nights. The burden of sin and guilt rests on you, but you are not weary of it; you make no efforts, for you have no wish to be free from it; you bind it to you ever more and more firmly. Well, hard-hearted sinner, this invitation is not for you; and let me tell you, there is no promise of a happy rest for you within the lids of God's Bible. Oh! may the Divine Spirit melt your icy coldness, and break up your deceitful calm! Then would your burden begin to agitate you; and your hearts would seek their true rest in Him whose invitation is poured forth like oil on troubled waters: 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest.'

II. Let us consider, in the second place, *the gracious invitation* addressed by Jesus to them that labour and are heavy laden. The invitation is 'Come unto Me.'

But how shall we come? Jesus is on the earth no more. We cannot gather around Him to pour out our sorrows in His sympathising ear, and to place our burden at His feet. He is in Heaven; and we cannot

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enter there with the burden of our guilt; nor, having once entered, should we ever return. Perhaps, then, the thought arises, 'Though the description applies to our circumstances, yet the invitation is not for us after all.' Yes, yes. It is for us. The everlasting arms of mercy are still stretched out, beckoning the weary. Do not dream that you are not invited, or that Jesus is far away. He is at this moment beside you. His mild eye is resting on every heart, and His gentle voice is still calling, 'Come unto Me.'

He does not, and He did not when on earth, mean by that any physical motion. Such a literal coming to Him, even when it was practicable, did not necessarily secure the promised rest. Judas kept the purse, and kissed the cheek of Jesus: yet he betrayed Him to death; and then, with suicidal hand, vainly sought relief in the grave, from the unbearable restlessness of his own Satan-possessed spirit. When multitudes thronged and pressed Jesus, the avenues of blessing were closed to every touch save one. It was the touch of faith. And that is the coming which He prescribes. It is the motion of the soul to the Saviour in faith and love. It is the coming of the heart and mind.

Scripture, for wise reasons, contains no formal, unvarying definitions. Accordingly, we find faith in Jesus represented and showing itself, sometimes under one form, sometimes under another. It is seen in Martha's active service, and in Mary's calmly sitting at Jesus' feet; in the noisy cries of Bartimæus, and in the silent tears of the woman that was a sinner; in the humble prayer of the publican, who stood afar off with his hands upon his

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breast, and in the almost too bold argumentations of the Syro-Phœnician woman; in the loud protestations of Simon Peter, and in the swimming eye of him who leaned on Jesus' bosom. As faith thus varies in its manifestations according to character, so the representations of faith and its attendant blessings are, with beautiful propriety, accommodated to circumstances. Are men viewed as destitute and perishing? Then Jesus says, 'I am the bread of life: he that cometh unto Me shall never hunger; and he that believeth on Me shall never thirst. If any man eat of this bread, he shall live for ever.' Are they in great danger, from which a speedy escape is necessary? Then their faith is represented as a fleeing to Jesus for safety. Are they fainting on their heavenward journey? Then their faith is a leaning on the arm of their Beloved. So, when they are here regarded as toiling wearily under heavy burdens, they are invited to come in faith to Jesus, to obtain freedom from their burdens or strength to bear them.

You, then, that are labouring and heavy laden, are bidden come to Jesus, with the firm faith and the warm love of your souls. You are to come to Him with clear views of His person, character, offices, and work. You are to come to Him, burdened just as you are, cherishing ardent hope, and with trust in the truthfulness of His promise, the all-sufficiency of His atonement, the willingness of His heart, and the fulness of His exclusive power, to remove your sins, to relieve your sorrows, and to refresh your spirits. You are to come, making a willing surrender to Him of your hearts and lives, submitting to any terms, and resolving, in humble reliance on His grace,

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to obey any and all of His commands. This, my friends, —this motion of the soul to Jesus in faith and love, is that by which alone the soul can enter into rest.

III. Let us now consider, in the last place, *the promise* made by Jesus to those who shall comply with the invitation to come to Him. That promise is, 'I will give you rest.'

Once, when Robert Hall and William Wilberforce were talking together of heaven, Hall, who was a constant and severe sufferer, very naturally said, 'My idea of heaven is rest, rest, rest;' whereupon the benevolent Wilberforce just as naturally replied, 'My idea of heaven is love, love, love.' It is both, my friends. It is more. Heaven removes every ill; it satisfies every pure desire; and, for our comfort while we are here, it presents to each of us that one of its many sides which is to us for the time the most attractive and comforting. As it is with heaven, so is it with Jesus, who is in truth the centre of heaven. Whatever may be the want of the soul, Jesus meets it with the very blessing it needs. Thus it is, that contemplating men as labouring and heavy laden, He makes a promise which exactly suits their case. What can the weary long for so much as rest? And to the weary Jesus says, 'Come unto Me, and I will give you rest.'

Yes, beloved brethren, whatever be your burdens, go to Jesus, and you will find rest. Is yours the burden of an awakened and alarmed conscience? Deliverance from this I speak of first; for, until it be obtained no other rest can be found by you in Jesus. But let it be secured, and you are welcome to all else. Are any of you, then,

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bending under the burden of guilt? Go to Jesus, the crucified Saviour, and yours will be the happy case which the inimitable dreamer thus describes: 'Burdened Christian ran till he came at a place somewhat ascending, and upon that place stood a cross, and a little below, in the bottom, a sepulchre. So I saw in my dream, that just as Christian came up with the cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do, till it came to the mouth of the sepulchre, where it fell in, and I saw it no more. Then was Christian glad and lightsome, and said with a merry heart, "He hath given me rest by His sorrow, and life by His death."' Are you toiling, amid temptation, after purity of heart and life? Cling close to Jesus, and the bands of His love will firmly support your feeble steps. Let Him be the constant, as He is the only true centre of the affections; and then all the powers, restored to their original harmony, will move with the calmness of conscious might in the presence of evil. Are you weary with the search for happiness in the world? Like the disturbed needle, trembling till it find its pole of attraction, you must wander wearily till you come to Jesus. He made us for Himself, and our heart is restless till it repose in Him. But come to Him, and you will find happiness, rich, pure, and satisfactory. Are you burdened with the ills of life, —with care, and pain, and poverty, and bereavement; Come to Jesus, and you will find rest. Some of your ills He may take away, and thus put songs of deliverance into your mouths; but He does not make you a promise of exemption from all trials. He warns His people to expect a large share of them. Nevertheless, the promise of rest

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remains; and He often fulfils it in a way which is felt to be better than mere deliverance. The same effect is produced, whether a burden be removed, or so much strength be imparted that its weight is not felt to be burdensome. This latter rest of refreshment and communicated power is what Jesus will give you if you go to Him, labouring and heavy laden under the ills of life. The gentle Antigone, who, according to the classic story, painfully and patiently guided her blind old father's footsteps so long, came, on looking back, to say, 'I seem now to love my very sufferings; things irksome in themselves, yet for his sake were dear and welcome.' Jesus puts similar language into the lips of those that go to Him with their afflictions. He giveth them songs, not only with the dawning of the morning's deliverance, but even when, like Paul and Silas, they are lying fast bound and beaten, in the dark midnight of distress. Go then to Jesus. Cast all your care upon Him. He is the Brother born for adversity. He is the never-failing Comforter that speaketh the word in season. In the world you may have tribulation; but in Him you will have peace. Through Christ strengthening you, you will do and bear all things.

My dear friends, how precious is the promise of rest! Can there be any one that will not instantly comply with the invitation? Alas! there are many many ready to listen to any voice rather than to that of Jesus. As Augustine confessed concerning himself, so may it be said of them that 'loving a happy life, they fear it in its own abode, and seek it by fleeing from it.' And there are many voices calling the sons of men with lying promises

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of the happiness they want. 'Come to me,' says Business; but its bustle and tricks and strifes give no contentment. 'Come to me,' says Idleness; but the rest of the sluggard soon grows into a burden. 'Come to me,' says Sensuality; and 'with her fair speech she causes many to yield. But though her mouth is smoother than oil, her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death: her steps take hold on hell.' 'Come to me,' says Learning; but the student pores over books, or gazes on the stars, or penetrates into the earth, only to verify the conclusion of the wisest of men: 'In much wisdom is much grief; and he that increaseth knowledge, increaseth sorrow.' 'Come to me,' says Fame; but it is found to be only a 'death's-head under the mask of beauty.' 'Come to me,' says Home; and if anywhere on earth rest were to be found, it would be in the midst of family joys. But even there the soul is unsatisfied. One by one the household gods are broken and the hearth grows cold and comfortless. 'Come to me,' says Rule; but a sceptre cannot charm away sorrow. 'Come to me,' whispers Retirement; and the king, aweary of his crown, has gone to a cave, only to carry his careworn heart along with him. 'Come to me,' says many a false system of Religion; but the ever-disappointed soul can tell only of swine-husks and a great famine.

Amid all this confusion of voices, the gentle invitation of Jesus is not heard, or is not listened to by many. Yet of all that promise, He alone has the power to give rest. His own heart was the home of a profound peace. In Him there was an unexampled union of all great qualities,

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which are only to be found existing or predominating singly in the character of others; which seem as if they could not co-exist; but in the very union of which alone there lies the true balance of the soul. In Jesus this union was fully realised; and He moved among men with the might of the tempest, yet with all the stillness of a perfect calm. But, my friends, Jesus was not only Himself the possessor of repose; He promises to give a like peace to us, in such measure as our faith can receive it. And He is able to give it. He makes no empty boast of power. It was for the very purpose of securing it that He, the Son of God, took to Himself our nature. He came to bear, and to bear away on His own devoted head, the burden of human guilt. In no other way than this could true peace become the portion of the God-condemned, self-condemned sinner. For, as Isaac Taylor says, 'When once conscience is quickened,—when once the purity of law, and the impartiality and vigour of the Divine government, have been admitted, and the thought of standing at the tribunal of God has firmly lodged itself in the mind,—the well-founded fear of condemnation is in no way to be allayed, until the Substitute of the sinner is known to be The Very Party whom the sinner has insulted.' But when there is the believing contemplation of this Divine substitution, the demands of the reason and of the heart are both fully met. In the confidence of a perfect atonement, there is the conviction of complete forgiveness, and the consequent production of a profound satisfaction in the mercy and love of a pardoning God. It is the prerogative of the 'God of peace' to give to the soul this rest, which is the beginning and the pledge of every other; but, in virtue

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of His atoning work, Jesus, the God-man Mediator, has been invested with 'all power in heaven and in earth;' and, on the ground of that authority, He says, 'All things are delivered unto Me of My Father. Therefore, come unto Me, all ye that labour and are heavy laden, and I will give you rest.'

The experience of many attests the ability of Jesus to give rest. 'He is able,' says the poor demoniac, sitting peacefully at His feet. 'He is able,' says the widow of Nain, clasping her twice-born only son. 'He is able,' says John, reposing on His bosom. 'He is able,' is the meaning of the robber's smile, as he hangs absorbed, pondering the promise of Paradise. 'He is able,' says Mary, His own mother, covering up the sword that pierced through her heart, and calmly standing by His bloody cross. 'He is able,' murmured Stephen, falling asleep amid a shower of stones. 'He is able,' sing aloud all the saints in heaven, having entered into His perfect rest. 'He is able,' echo all the saints on earth. And if any of you, my brethren, have not found rest in Jesus, or have found it only in faint degree, the fault must be your own, and lies in the want or in the weakness of faith in Jesus.

Come to Jesus, then: come in faith, and you shall find rest. Perhaps some burdened one is saying, 'I do not at all doubt the power of Jesus, and I would come if I were only sure He would receive me.' Oh! it is strange that any should ever doubt the willingness of Jesus to receive sinners. And yet when the conscience of the sinner is first awakened, or when there has been a falling back into sin, the power of Jesus to save others often seems

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only a power to condemn him; and we need, again, and again, and again, to assure him that Jesus is ready, ay, and longing to receive him. Oh! why so fearful? Why question the sincerity of His invitation? Away with all doubt and fear! Are you labouring and heavy laden? Then surely it is to you He says, 'Come.' How dare any of you narrow the invitation against yourselves, when He cries, 'Come all'? He speaks of His power; but why should that alarm you when He does it for your encouragement, to convince you that He can completely cover the whole extent of your guilt and of your griefs with His own almighty hand? Do you still hesitate? Oh, the love of Jesus! 'He knoweth our frame. He remembereth that we are dust.' If, to convince the doubting, He says, 'All things are delivered unto Me of My Father: and, therefore, come ye.'—He immediately adds, to comfort and woo the trembling, 'Come ye, for I am meek and lowly in heart.' Supreme authority and the most winning gentleness are blended in His call. Do not, then, be unjust to Jesus, and that against yourselves. A father may shut his door against the poor wanderer from virtue, even when she comes with streaming eyes, begging a place again in his heart and in his home; but never, never does Jesus turn away from any that come to Him. He yearns for your coming. He is ever following you with beseeching voice. It is His deepest grief that you will not come. It is His highest joy to enfold every returning sinner in the arms of eternal welcome. Oh! will any of you deny Jesus and yourselves this joy of reception? Surely this should be—let it now be —the language of each burdened one:

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'Just as I am—Thou wilt receive,
And will me pardon, cleanse, relieve;
Because Thy promise I believe—
O Lamb of God, I come!

Just as I am—Thy Love Divine
Has won this rebel heart of mine.
Now, to be Thine, for ever Thine—
O Lamb of God, I come!'

Dear friends, you who have found rest in Jesus, have not done with this invitation and with Jesus. There can never be any rest for you but in Him. See, then, that you abide in His love; that you cherish an ever active faith; that you ever confide your sorrows to Him; that you ever cling to Him as your almighty Saviour and sympathising Friend. Let your hearts be thus ever stayed on Jesus, and He will keep you in perfect peace. A time is coming when another, yet this same, invitation will be given, 'Come unto Me, and I will give you rest.' Like the dove, returning from her weary flight over the waters of the flood, to fold her wings and close her eyes under the shelter of the ark, your beating hearts will grow still and quiet, as you fall asleep in Jesus, after the toils and sorrows of life. Your 'flesh shall rest in hope;' and your spirits shall go to Jesus, to be for ever with Him, 'where the wicked cease from troubling, and the weary are at rest.' 'I heard a voice from heaven saying unto me Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours.'

And now may 'the peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus.' Amen.

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Rev. ANDREW MORTON, LL.D. (1862-1887).

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SERMON V

By Rev. Andrew Morton, LL.D.

THE UNBEARABLE WOUND

'The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?'—Proverbs xviii. 14.

There is a natural fortitude.—Man was made for dominion. No one can doubt the implantation in his nature of a regal power to subdue all external things, and 'fashion' the world after his image. In braving difficulties, levelling mountains, yoking the elements to his will, triumphing over sea and land, he reveals transcendent faculties, indomitable energy, and the 'unconquerable will.' Constitutionally, man was endowed to be a hero. Let us not deify this natural fortitude, or ascribe sufficiency or the shadow of independence to the 'lord of creation.' What is his life? 'A vapour!' How often in his grandest exploits is he like 'a reed shaking in the wind!' And sometimes all his gigantic schemes crumble around him, and, in their ruin, are a satire upon all his natural and unaided power.

There is a religious fortitude.—All believers are assumed to be 'good soldiers of Christ Jesus.' In them

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Nature's instinct of courage is sanctified, enlightened, regulated, and ennobled—

'"Tis moral grandeur makes the mighty man.'

And look how, in Scripture, every effort is made to animate believers, and excite them to heroic bearing and endurance! The idea of hero-worship is borrowed from the Bible. It, indeed, does not raise man to any apotheosis, though he may be possessed of the sum of all the qualities of genius or human goodness, but the eternal Word of God magnifies courage. What appeals are like this? 'Be strong and of a good courage.' What inspiriting promises like this? 'He that overcometh shall sit down with Me, even as I am set down with My Father on His throne.' Is not cross-bearing, in a spirit of bold suffering, the test of discipleship? And in what condition do you find believers, individually or collectively, in this world, even in the most prosperous and happy times? Is it not that of conflict? Did not the great Exemplar, Christ Jesus, wear the purple robe, and the thorn crown, and are not His humblest followers to be, in a sense, partakers of His sufferings?

THE CONTRAST IN THE TEXT.—(*a*) One man able to bear his infirmities; and (*b*) another man completely beaten and baffled in the battle of life, secular or spiritual.

(*a*) *The man whose spirit can sustain him.*—It is presumed that this man is under the pressure of severe and varied afflictions. He is 'sowing in tears.' 'Billow after billow is rolling over him.' Suppose him, not only a strong-minded man, bravely contending with worldly adversity, but a religious man—all things apparently against him;

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a law in his members warring against the law of his mind, and bringing him again and again into spiritual captivity. Yet this man is here represented as unvanquished. He can even 'glory in his infirmities,' for he has a spirit within him which sustains him under them—and, in sustaining them, the triumph is his. Outwardly, this man may seem baffled, and may pass away, even, despised and rejected of men; but, inwardly and really, his is the conquering power. Such is the one picture.

(*b*) The other man is one completely beaten and baffled in life. He has no spirit of *successful endurance*; and hence, whatever his circumstances, favourable or unfavourable, he moves on through life, and from the beginning of his responsible career to its miserable close, he never can write *vici* on his shield. What a spectacle is here presented! This is an immortal being! Think on what depends on the issue of the criterion—'Bear or not bear!' Include in the picture, man, mental, moral, or religious. How pitiable the spectacle of defeat, arising from the weakness of the spirit of a man! Grant his glorious and unique powers—his whole history of conquering dominion over nature, and trace all his metaphysical philosophies (which are supposed to be the proper study of man himself), yet here, in this contrast, is the mighty fallen! Here is the grandest being in the lower world, unable to sustain himself.

In short, this is the case of a mind wounded. What problems rise? Is this the case of a broken heart? Is it that of secret sorrow of which the world can know nothing, and which eats as a canker into the very pith and power of the *will* itself? Is it that of guilt? or that of religious

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doubt, and darkness? This is the question we consider. Whatever we may hypothetically imagine, this is the case of a soul which, instead of sustaining itself and conquering adverse circumstances, *is itself vanquished!*

I. *Wounds that are bearable.*

(*a*) There is physical suffering. The burden is sometimes heavy, in the form of ill-health, or great *bodily distress.* This may be long-continued. Life may have to be spent on the lonely couch. Pining sickness may strip all the gifts of Providence of their value, so that the sufferer feels as though darkness and the shadow of death ever encompassed him. There is *poverty*, with the heavy cares and manifold depressions arising from it. *Relative affliction* is sometimes of almost overwhelming magnitude. Home is made desolate. Loved ones, in rapid succession, have to be laid in the grave. And changes, great as human vicissitude includes, may have to be met and borne in loneliness. And yet here the spirit of a good man can sustain him—I say *good*, for the question is not as to animal self-reliance—and in the case of a bad man, *he* constantly finds himself baffled. But faith in God, confidence in His wisdom and love, hope drawn from His faithfulness, can even do something to deaden physical agony—can take the tear from the eye, though our dead increase; can awaken praise in the dungeon, when irons are on the limbs; and it can nerve to witness-bearing, though the penalty be a fiery furnace, heated sevenfold!

(*b*) There are the wounds of the spirit, or *mental trials.* It is impossible to describe their number, variety, poignancy, and penetrating power. There are cares, often

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forming a heavy daily load; disappointed hopes; there is the loss of joys which are never more to return; the faithlessness of 'your own familiar friend'; desertion in the hour of your utmost need; living sorrows, when those who are "bone of our bone, and flesh of our flesh," might have been as shield and prop. To these we may add misrepresentation; the despite and rejection of men; sense of wrong done, when means of vindication are beyond our reach.

> 'The whips and scorns of time,
> The oppressor's wrong, the proud man's contumely,
> The pangs of despised love, the law's delay,
> The insolence of office, and the spurns
> That patient merit of the unworthy takes.'

But again, let heaviest mental trials be met with right principles and in a right manner, and the 'spirit' of a man may sustain him. Given a consciousness of rectitude —what may that not bear? If we seek to 'stay our mind on God,' then, the good man becomes doubly armed, and shares in the strength of Omnipotence. There is not a foe that he need dread. He can resist the devil. There is not a grief for which there is not a provided balm. He can bear up even under the stab of ingratitude, and go on his way rejoicing; the light within him is not put out, though the night be dark, and the tempest is in hurricane strength. He can be calm under 'nakedness, peril, or sword.' If all is right *within*—then the heaviest burden can be carried, and 'neither height nor depth, nor any other creature can separate that soul from the love of God which is in Christ Jesus our Lord.' Mark the condition! This is strength from heaven.

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(*c*) There is spiritual depression. Even when there is no disease, this is an experience under which believers have often to sustain themselves. Their souls are cast down within them. Seasons of bright, happy, and unclouded enjoyment are displaced by times in which 'the candle of the Lord' shines not on them. Now, whatever is the cause of this—whether sin, or special temptation, or deprivation of religious ordinances, as in the case of the psalmist, when 'his soul thirsted for God as the hart panteth after the water-brooks'—Days of spiritual darkness are a fact. If the natural sun is often hid behind mist and storm, the Sun of Righteousness may also disappear from the horizon of the good. His presence, when seen and felt, gives purest joy, and unfailing strength. But the truest, the bravest, and the best have their 'days of darkness' in which, like the Saviour Himself, their souls are troubled and sorrowful as unto death. This spiritual depression is seen in the grandest characters,—in Elijah, Job, David, Isaiah, John the Baptist, and in Paul. These are representatives of the whole household of God on earth. Clouds descend. The wells of salvation seem to become dry. Instead of nearness to God, there is felt distance, dreary, and even awful. The great source of strength, life, and joy, is gone. Prayer is felt as though unanswered, memory of past blessed communion with Heaven deepens the gloom. Are not the following exclamations, expressive of a common experience? Do you know anything of this form of trial: 'O my God, I cry in the day-time, but Thou hearest not, and in the night-season and am not silent.' One cries, 'O that I knew where I might find Him, that I might come

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even to His seat!' Another cries, 'My soul is cast down within me!'

Now, there are certain facts to be remembered here in connection with temporary religious eclipse. There are certain things which the spirit of a good man can do, and will prompt him to do. I would seek unto God, and unto God would I commit my cause.' He can pray, and will, in the darkness. He knows that the sun is in his sphere—that he is travelling as usual in the greatness of his strength—though transient vapours veil his glory from the eye. His faith can enable him to trust, though he seems about to be slain. Hence, the good man, even in spiritual depression, is found remonstrating with himself —'Why art thou disquieted within me, O my soul? Hope in God, for thou shalt yet praise Him.' And so, as a great fact of Christian experience, he emerges out of the gloom, like the benighted traveller, more grateful for the light of day, just because of the evanescent night-shadows—

'Though dark my path and sad my lot,
Let me be still and murmur not,
Or breathe the prayer divinely taught,—
Thy will be done.'

To these varied forms of human ill we need add nothing. Illustrating that 'man born of woman is of few days, and full of trouble,' they also confirm the Bible explanation, that 'the wages of sin is death.' Not even all the glory of Christ's redemptive interposition in behalf of a world in guilt has relieved man from sorrow, temptation, and trial. Most specific are these words—Ye shall have tribulation, but ye shall overcome! You must endure to the end!

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Hence all the rewards, the glory, and the joy of heaven is connected with VICTORY WON.

In all these forms of physical or moral infirmities, there is evidence, not only undoubted, but glorious, that the 'spirit' of a man may sustain him. All we have sketched and suggested are *bearable* wounds. But, my brethren, let us understand the *essence* of the question. Is this bearing of all our infirmities to be in our *own* strength, or Heaven's? In what form are we to anticipate and adjudicate upon the victory, or reach it? Patriarchs triumphed, 'having no continuing city, but in seeking one to come;' prophets have sustained themselves in uttering their discredited testimonies. Before kings and princes of the earth, to apostles and martyrs, bonds and imprisonments were light, as compared with the invincible spirit which animated them. Never, not even in a single case, do you find defeat. All is victory, in every conceivable degree and form. 'I am ready to depart.' Life is cheap. 'I know in whom I have believed.' Experience is the highest proof of spiritual life. Uplift the veil which Revelation has partially drawn aside. What do you see in heaven? Are not those who have suffered on earth the most conspicuous objects around the throne? We need not look to hell, for there is the evidence of all wreck, ruin, baffled spirits, and incurable wounds.

II. *The unbearable wound.*

(*a*) A 'wounded' spirit is a spirit that is bleeding to death, and, therefore, has no internal support. It is pining! It is losing strength! It is dying! As seen, there are certain sources from which the mind can draw

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that conquering strength which we have been describing. God, the consciousness of nearness to Him, faith in His great consolation, His Spirit shed abroad upon our spirit, —these enable the Christian warrior to 'fight the good fight of faith,' with any amount of 'hardness.' But in the case of those who deify their own powers,—who attempt the enterprise of braving everything, or dreaming that they have all available support in their own wisdom, or will, to endure and overcome,—there never was a form of delusion more inexcusable. For does not the *will* itself require guidance and communicated power? A prop is something to sustain you, when all other props are lying prostrate around, great being the fall of them. Imagine a man 'without God and without hope!' If you have no belief, then it is not *faith* that can sustain you; if you have no Christian hope, then you are really hopeless; for all other hopes are flatterers, and deceptive as a siren phantom. If it should happen that the law of the universe is against you, as well as its outraged Maker, then where your resource for waging this battle? And should it further happen that not only God is against you, and the whole creation (which always sides with its Maker) is against you, but suppose you are against *yourself*! How worthless all petty artificial expedients to support a building, for example, if its foundation is insecure, its walls separating, its timbers falling, and its very cope-stone off the balance! Poles or heavy beams may be fixed to buttress its sides, you may clasp with iron the disintegrating walls, you may bring plummet and measuring-rod to try to adjust its equilibrium; but that structure will go down as sure as the dust returns to dust, or decay ends in death.

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See, on the other hand, how, when all is well *within*, all without can only become marvellous proofs of the internal strength. Look at what is going on within that ocean steamer, and giving her colossal power! See how she bears herself, and how like she is to a mind capable of overcoming 'a sea of troubles.' There is *living power* at the heart or centre. She is on the great waters, lifted up to heaven, plunging into depths that almost unveil the earth's foundations. Much has she to do, if the distant port is to see her safely anchored in its bay! And what a precious freight of human life and hopes she bears! But there she is now, shipping the heavy billows, which break their foaming fury on her bow and decks—struggling steadily on, and making headway against screaming gale, and through starless night. What sustains her? If she were wounded within, how impotent she would be! But her power is inward power. The engines are all right, and going true at every turn; the furnaces are burning brightly and cheerily, there is no leak in the hold, the light is clear in the binnacle as a parlour lustre, the needle points the way, and strong, steady hands are at the wheel. Strength lies within.

(*b*) The wounded spirit is a spirit that has wounded *itself*. A guilty conscience arises from sin *committed*. It brings in its train the sting of remorse, of self-contempt, self-loathing, and condemnation. Thus, by our great epic poet, Satan is described as carrying with him an awful consciousness, more intolerable than all outward ruin. So that an immortal mind may carry about in it the worm that dieth not and the fire that is not quenched.

Now, the great spiritual fact is, that man, fallen and

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sinful, has '*wounded*' himself. He has committed the two evils—'forsaken the Fountain of living water, and hewn out cisterns, broken cisterns, which can hold no water.' Whence his wars? Whence his self-inflicted miseries? Whence the crimes which he perpetrates, constantly sowing to the flesh, and of the flesh reaping corruption? Death is the wages of sin; and what a *wound* is the reign of death! for 'death has passed upon all men, because that all have sinned.' If the world is a sepulchre, the wounded lie entombed in it!

Not only is there this broad, universal view of man inflicting the greatest of all wounds upon himself, but, if we take individual cases, we can easily see how the wounded spirit is *suicidal*. It destroys itself. It cuts off its own sources of life; for life is wisdom, holiness, peace, joy in the Holy Ghost. Salvation is the life of Christ in the soul; but the wounded spirit prefers the evil rather than the good. It extinguishes its own hopes. It loads memory with memories that make memory torment. Look at the fool sitting in the scorner's chair. That is not only a wounded spirit, but the atheist is the author of his *own wound*. Look at the man who tries the experiments of 'madness and folly.' Does he not create the scourge that is to punish him to the very quick? Look at Cain—'My burden is greater than I can bear.' See Saul, 'wounded,' if ever man was, guilty of self-destruction —'I will call on the dead Samuel.' What will man not call upon in unsupportable fear and despair! The dead Samuel fails, as do Urim and Thummim, and he falls on his sword, on the plain of Gilboa. There is a 'wounded spirit' which appears in the temple, with thirty pieces of

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silver—'I have sinned in that I have betrayed innocent blood.' The 'lost' are described as at last unable to support retribution. 'Lord, Lord, open unto us. Rocks fall, mountains cover us!' Thus they must bear their own burden, 'Depart from me!'

(*c*) A wounded spirit, even in this world, finds itself unable to bear its own self-induced burden. In saying this, we must keep in view the fact that all men under sin are 'weary and heavy laden.' They are trying perpetually to throw off the burdens which oppress and agitate them. But they cannot, however much they may utter the hackneyed cry—'Peace, peace, while there is no peace.'

And how marvellously varied are the grounds, how sophistical the delusions, and how subtile the excuses connected with spiritual self-destruction! The foolish virgins are asleep, with lamps untrimmed. Agrippa quieted his guilty soul by saying, 'Paul, thou almost persuadest me to be a Christian.' And imagine the Athenian philosophers turning Mars' Hill into a very arena of the world's wisdom—superciliously opposed to Christ, and the Hebrew 'babbler' who spoke in His name. Hence, multitudes do not seem to feel a life of sin so very unbearable. How amazing the all but universal acquiescence of men in sin, and all the 'wounds' it can inflict! Sense reigns. They 'eat and drink,' and soothe their souls with every kind of opiate. Yet, amid all the transient glory of the present are they not all carrying a burden? Are they not loaded with 'infirmities,' tottering under them, and sinking as they totter? If natural reason may hear, every moment, 'the knell of departed hours,' and may 'start up alarmed,' looking over 'life's narrow

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verge,' how may all the other questions arise? 'What shall I do to be saved?' 'How can a man be just with God?' Is there no one to take the load of guilt from the soul? Must this burden of conscious sin, and its perpetually death-involving consequences, be my doom, hopelessly or for ever?

A 'wounded spirit' is, therefore, a spirit that has no internal support. It is a consciously-guilty spirit. It is a spirit which is the author of its own wounds. 'Do thyself no harm,' is a scriptural maxim, but man is always, and everywhere, and in every form, *destroying* himself. Hence Heaven's expostulation, 'Why will ye die?' Man creates ruin in which he cannot sustain himself.

III. *The Unbearable Wound is Curable.*

(*a*) If the wounded spirit is curable, the patient must fully realise the nature and fatal possibilities of his malady. He must know that he is in sin, must see his guilt, and must be careful not to tamper with his conscience. Natural conscience, when truly heard, is always on the side of God, but men can deal with conscience as they can and do with the clay they mould, or the rock they chisel, or with the 'idle wind' which passes them unheeded. The still, small voice within may be silenced. Yet, though pleasure may drug it, and unbelief may despise and scorn it, no man can declare when and how conscience can be extinguished, or whether its extinction is possible! One thing is certain about it *now*—it is a very great and unsuspected 'spy.' We have all heard of the prisoner in the cell, seeing the sentinel's eye intently fixed upon him. How solemn to realise that there is an eye in our own

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hearts, to which the darkness and the light are both alike! And do not be cheated by the apparent slumber or treachery of conscience!

> 'While she seems to sleep,
> On rose and myrtle, lulled with siren song,
> Or nodding o'er her charge, see, from behind
> Her secret stand, the sly informer minutes
> Every fault, and her dread diary fills.'

(*b*) If this is the wounded spirit, then is there no man among us who has no interest in the question—Can a wounded spirit be cured? Suppose it guilty to the uttermost. There are degrees of sin, and the man branded in Scripture as without excuse has the following characteristics. He judges others and condemns men, while he himself is a sinner. He is an ingrate. All the benefits of heaven have no effect on him. His soul is as insensible as the nether mill-stone. He is audaciously hard and impenitent, treasuring up unto himself retributive consequences as the miser hugs money,—Can this wounded spirit be saved?

(*c*) All revelation speaks of cure—proclaims it—commends it. Everything about Christ and salvation is remedial. And the method of cure is commensurate with the spiritual ruin from which redemption is recovery. Hence 'there is balm in Gilead,' 'there is a physician there,' to save from going down to the pit. Why *will* ye die? It would almost seem a fiction, having no counterpart in nature or reason, or any principle of sense that men should prefer rather to die than live, or that heaven should stoop to importune wounded souls, to accept of an offered cure even by an appeal to poor human faculties.

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'Come, let us reason together, saith the Lord!' It was to the 'wounded' that Moses lifted up the serpent in the wilderness. Is, then, death preferable to life? Is life beyond your reach, that you can accept the other and actual alternative? Is there any immense and formidable condition prescribed? Try your powers. Subdue kingdoms, work out righteousness of your own, and seek restoration to spiritual life and health by paying down a certain price. Accept the Gospel if you choose, or reject it, but you cannot deny the freeness or explicitness of its offers, and the boundless grace it reveals. 'Ho! every one that thirsteth, come ye to the waters, and he that hath no money, yea come, buy wine and milk, without money and without price.'

As, therefore, in the days of His flesh, the sick, the leprous, the lame, the deaf, the blind, and dying grouped around the Saviour, or were brought to Him, receiving life and healing at His hands, so now, man, in all the vast variety of his spiritual maladies, may come and find every 'wound' bound up. How distinctively is Jesus a Healer? What miracles of spiritual healing are ascribed to His truth, to His life, especially to His cross? The Sun of Righteousness hath 'healing' in His wings. The fruit of that 'tree of life,' which is the emblem of His Church, is for the healing of the nations.

(*d*) While salvation is provided, and cure is possible to the 'chief of sinners,' this Physician stands distinguished in three respects from all others who offer 'healing' to the world. He alone can minister to minds diseased. He alone can heal the breach which sin has made between man and the Divine law; for He maketh reconciliation.

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His propitiation for sin is such that *now* 'there is no condemnation' to them who are in Him. And all the claims of law and justice being met and satisfied by Him, the moral universe is summoned to study the wonder embodied in the 'one offering' for sin—'God just while justifying the ungodly.' He alone heals by His own stripes. He is a physician who heals the *wounds of others by His own wounds.* Thus, says Cowper—

> 'I was a stricken deer; . . .
> . . . With many an arrow deep infixed
> My panting side was charged, when I withdrew
> To seek a tranquil death in distant shades.
> There was I found by ONE who had Himself
> Been hurt by th' archers. In His side He bore
> And in His hands and feet, the cruel scars.
> With gentle force soliciting the darts,
> He drew them forth, and healed, and bade me live.'

(*e*) Look to the past. Consider the present. Lift up your eyes to the 'general assembly and church of the firstborn, written in heaven.' Were not the elders, who 'obtained a good report through faith,' once wounded spirits? Are not all who are now rejoicing in the 'hope of the glory of God,' such as the Word and grace of God have healed, 'washed, sanctified, justified'? And 'who are they arrayed in white robes, and whence came they?' 'Men of like passions with ourselves!' Think on representative cases, and we may see how there is guilt in despair, and how it adds to the 'unbearable wound!' Mary weeps at the feet of Jesus; blind Bartimæus calls on Him; a Saul of Tarsus, a dying thief, and awakened multitudes, covered over with all the wounds, and bruises, and putrefying sores of sin, are trophies of His healing power! Thus, the cure is

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effective. 'The unbearable wound,' henceforth, is even as nothing. The imperial mind of man is once more restored to the divine image and is upheld by the sustaining happiness of conscious oneness with heaven. Pardon secures this. There is re-established sonship. All ends in a new nature, and an eternal crown! Thus, ransomed heaven attests the truth that the Gospel is curative even to 'the uttermost.' It is as 'life from the dead.' 'It healeth the broken in heart, and bindeth up its wounds.'

My brother, are you a 'wounded spirit'? Are you finding, in every hour of a weary existence, that you cannot bear your own burden? Test the cure. 'Taste and see.' 'Hear, and your soul shall live.' If you will not, then, your soul can never 'be in health and prosper,' and the shadow of the second death is falling upon you.

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SERMON VI

By Rev. John William Dunbar, M.A.

'For none of us liveth to himself, and no man dieth to himself.' —Romans xiv. 7.

We have here the statement of a great principle, far-reaching, and of manifold application to the concerns of human life. The writer makes the statement in the course of his treatment of a very delicate point in Christian conduct. Ought a man to eat certain meats? Ought he to keep holy certain days? Well, the Apostle was easy in his conscience as to such matters in themselves considered, but he was very urgent that we should so deal with them as not to hurt a weak brother, and always as remembering that each man is responsible only to the Lord. 'Destroy not with thy meat him for whom Christ died.' 'Who art thou that judgest the servant of another? to his own lord he standeth or falleth.' In that strain the Apostle writes all about this verse, which may be taken as the central expression of his teaching on the theme which he has been handling.

There are considerations naturally arising from our text which have seemed to me to render it a very fitting subject for our attention on an occasion so full of the deepest interest to us as this one which we are celebrating to-day.

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Rev. John William Dunbar, M.A. (1884).

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I shall pursue a line of thought which, I trust, will make this evident to you, and which, in the grace of our God, may prove to be of rich benefit to us all. Nothing but thoughtlessness on our own part can render profitless to us a theme in itself so valuable.

I. Let our first reflection on the text be this, that No man has a right to live to himself.

If any of us were a being isolated from all others, if he had no past to look back upon, no connections in the present, no outlook towards the future, he might plead that in his view of life he need consider none but himself. But there is no man thus solitary and separated. Each of us is linked by innumerable ties to the past, the present, and the future. Each of us is born into a state of society which is the product of the efforts, and sacrifices, and sufferings of those who have preceded us.

What a contrast there is politically between the condition of our country and that of other lands which are still sunk in the degradation of savagery, or trodden under the heel of the tyrant! How vast is the gulf even between the present state of matters in our land and that existing here centuries ago! If for a single week we could taste the serfdom under which our remote ancestors groaned, we should find it absolutely unendurable. If the personal tyranny of the Plantagenets or the Stuarts could for a moment be reimposed on us, we should straightway rise up in rebellion against it. What a rich and sweet inheritance is this into which we have entered! There are still some wrongs in the State which must be remedied, but in contrast with the past our political constitution may be

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described as ideal in its freedom, and its immunity from all serious oppression. Now, this glorious liberty and privilege was not of our winning. We have received it as the rich fruit of the heroism and wisdom of those before us, and we can put forth no claim in these circumstances to cut ourselves off from the past and live to ourselves.

The argument becomes immeasurably stronger when we contemplate our spiritual condition. How much we owe to the very writer of these words from which I speak! He was the most illustrious of that noble band of men who, taking their lives in their hands, went forth to preach the gospel of Jesus Christ to the Gentiles, and to them we Gentiles are for ever and infinitely indebted. What shall we say of those missionaries who, in the far back centuries, entered our country, and, through the grace of God, delivered it from the pitiless paganism which held it in thrall, and beautified it by the proclamation of the sweet faith of Christ? How can we sufficiently honour the noble men and women, our Reformers and our Covenanters, who withstood the might of Popery to the face, and cheerfully submitted to torture and death for the truth's sake? Even though we wished to live for ourselves, we have no right to do so while we luxuriate in the spiritual joys which have thus descended to us through the sharp conflicts and the long agonies of the past.

We are this week celebrating the centenary of our congregational history. Now, I cannot begin to speak of the annals of this church, or I might easily select from them striking illustrations of the truth which I desire to enforce, viz., that there is much in the records of our congregation

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which should make it impossible for us who are members of it to model our lives on a selfish basis. It is most interesting and stimulating to read of the early struggles of this church, and of the sacrifices which were voluntarily undergone that it might be built up and maintained. There has been an unbroken series of ministers, elders, managers, teachers, and members of whom any congregation might be proud. In certain efforts especially, as in the founding and the supporting of our mission, one could not but thank God for the toil and the self-denial of those who entered into the work. May we humbly hope that those of us who have come into the vineyard but recently have proved ourselves to be not altogether unworthy of our predecessors?

And if the past be thus eloquent against the base notion of living for ourselves, the present is not less so. How could we entertain such a thought when every day and hour we are so deeply indebted, not only to our own personal friends and to those in our neighbourhood, but to those who never heard of us, and who live, it may be, at the ends of the earth? The whole world works for us. Even those of us who are but moderately endowed with temporal means enjoy luxuries which are conveyed to us from distant lands, and are the outcome of the combined efforts of all classes of men. Shame on us if we could form part of a society so complex and perpetually share in its benefits, and yet hold ourselves aloof in the mean delusion that we have a right to live to ourselves!

And then how powerfully the days that are to be appeal to us. It is but just that each of us should cherish the

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ambition to leave the world better than he found it. We cannot say that the future is nothing to us. It is much, for we shall leave in it our children and many others dear to us. Further, if the men of former generations had had no care for their future, where should we have been to-day? But we need not elaborate this aspect of our theme, for that man must be blind to a thousand considerations urging themselves upon him who could feel at liberty to live unto himself.

II. We pass now to a second thought arising from the text. No man, even though he try to do so, can either live or die to himself. What I have urged upon you thus far is, that none of us should do this even though he could. The point which I now press is, that none of us could do it even though he would.

We are now face to face with a view of the subject which can hardly fail to bring home to us a deep sense of our personal responsibility. Not a single soul of us, however humble his station, however limited his faculties, can escape from the exercise of an influence the extent of which is immeasurable. The circumstances of our lives, as I have tried to illustrate them, render this inevitable. In the cases of great men we can easily see this. It is a long time now since Moses gave the Ten Commandments to Israel, but the world has been affected by that act of his through all the subsequent ages, and to-day the thoughts and lives of a large portion of mankind are dominated by those few words of the Decalogue. But what we fail to realise is the enormous influence wielded by the least of us. We do not know how far a single word or

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deed of ours will travel. We may take it for certain that we in this church to-day are quite sensibly affected through something which was done a century ago by some obscure individual in connection with the founding of this congregation. For our practical instruction in righteousness let us study this aspect of the theme from two exactly opposite points of view.

I begin with the dark side of matters. (1) If we live unworthily, we do not live to ourselves, but inflict injury on a number of our fellow-creatures quite incalculable. Even though we long never so earnestly that our sin might end in ourselves, it cannot be. On the contrary, it is beyond mortal insight to discern how far, and in what directions, the evil will travel. The force of evil which we exert is not even like that of a ball shot from the mouth of a mighty gun, and travelling straight forward. This would be bad enough. It might well fill us with grief and remorse to see the fatal damage done to many a soul by our sin, as it rushed on in its career of ruin and death. But at least we could see the effect; we could in some degree estimate it; nay, by repeated and strenuous exertion we might even lessen the evil, and mitigate the misery. But alas! this is not a true picture of the influence wielded by our guilt. To illustrate this, we must not take the image of a cannon-ball travelling in a straight line, and only injuring those meeting it in that line. Our sin is rather like some deadly miasma infecting the atmosphere far and wide, and carrying disease and death to a multitude whom no man can number. You set a bad example; have you the least conception how far the influence

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thereof will travel? You corrupt a soul; none but the omniscient God can tell how many other souls will be fatally affected. I can imagine that the spirits of evil will find a malignant pleasure in tracing the poison as far as they are able. You drop the seed of an unclean word into the mind of a child or a youth. That seed will grow into a harvest of utter corruption for that susceptible soul. You may turn from the right path some man or woman who does not seem to be of much account in the mass of human society. So be it, but that apparently insignificant brother or sister comes into contact with another who has been born into the world with large capacities for good or evil, and the whole mighty force of that life is turned into the service of the devil, with the result that perhaps thousands are dragged down into perdition. Who began it? You. Whose hand gave the first impulse to the avalanche of ruin? Yours. How jealously, then, should we watch our every word and deed? We hope, through the merits and grace of our Saviour, to pass through the pearly gates into the celestial city; but is this to be so while others, who have slipped through our example, and have never turned again to God in penitence, have gone headlong to hell? Shall we hold fellowship with angels, while our victims consort with devils? Could heaven be heaven to us, if the consciousness of that were present with us? God help us always to remember that no man liveth to himself in sin.

(2) But I rejoice now to turn to the sunnier side of this theme. If we live wisely, we not only win good for ourselves, but we sow for a harvest of immeasurable blessing. When we study the destructive and incalculable

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force of sin, we might readily despair of the welfare of our race. The poison runs so swiftly, and the depravity of fallen man so greatly favours its progress. But our hopes rise when we begin to reckon up, on the other hand, the powers that work for good. On one side of Bunyan's wall Satan was doing his utmost to extinguish the fire by pouring on water, so that Christian marvelled that it lived, till on the other side he saw One feeding the flame continually with oil. Good deeds, good words, good lives, are seeds equally with those which are evil; and the blessing of God, which is given for the increase of the former, is better than the ban of the devil, through which alone the latter spread. Here, then, is a double encouragement to us to persevere in the way of well-doing. On the one hand, we shall be richly blessed ourselves. Every effort after holiness which we make in God's name, and humbly trusting in His grace, will bring for our souls its own abundant reward. But, on the other hand, every endeavour which we put forth, whether for our own sanctification or for the advancement of the Lord's kingdom among men, will have effects going further than we dream of. No witness for Christ lives to himself. His character tells all around. His evident faith in the Redeemer, and love for Him, are infectious, and win souls for Christ. His words are winged arrows which enter human hearts in all directions. His holy life is a perpetual rebuke of all iniquity. We may think we can accomplish but little for the Saviour whom we love; but the truth is that, being co-workers with God, we never can know how much He may enable us to do.

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The Apostle says that not only can none of us live to himself, but no man dieth to himself. I have not touched on this aspect of the matter, but have spoken only of the influence of good and evil living, for life is greater than death. But the death of a good man is also worth considering. Indeed, we may say of some true witnesses for God, as was said of Samson, that they slew more of the Lord's enemies in their death than in their life. There is much truth in the old saying that not the breath of the martyrs, but their blood, was the seed of the Church. Have we not known it to happen, over and over again, in the history of our missions, that the announcement of the heroic death of some worker in the high places of the field has found an echo in the hearts of Christian young men at home, and led them forth to the land thus consecrated? Has it not been true of many great and noble causes that the sympathies of men have been drawn out to them, and their triumph, under God, secured by this, that good men had been found willing, for their sakes, to lay down their lives? It would not, indeed, be difficult to show, had we time to dwell on it, that not only in these outstanding cases which arrest the attention of thousands, but for all men, even the most obscure, it is true that neither in life nor in death can we divest ourselves of that subtle, incalculable, far-reaching influence which we exert over others.

III. But let us rather hasten to the final reflection which we draw from this verse. It is, that the supreme aim of the Christian should be, not to live for himself, nor even for his fellows, but 'unto the Lord.'

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I wish you to mark the words of the Apostle, 'none of us.' His letter was addressed to the Christians in Rome, and he joins them with himself in this: 'Whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's.'

This is the true end of our lives; the goal for which we should strive; to consecrate ourselves utterly to God. To labour and struggle for our own sanctification and spiritual upbuilding, that is good. To strive after the welfare of our brethren, so that we may deliver the tempted, guide the wandering, instruct the ignorant, comfort the sorrowful: that is a still more excellent aim in life. But best and highest of all the purposes which we can cherish in our hearts is to devote our lives consciously and absolutely to the service and glory of God. It is this which distinguishes the truly Christian life from every other. There have been men, not avowedly religious, who have been free from the base taint of selfishness in life, and have heroically served their country or their fellows. But even this is not the best. That only comes to the man who recognises the claims of God upon him; who realises what the divine Saviour has done for him; and who, in faith, in humility, in unreserved consecration, presents himself 'a living sacrifice, holy, acceptable unto God.' This is our 'reasonable service.' The Lord who created us, who redeemed us, who every day watches over us, has a right to expect this at our hands. Let us set before us no aim lower than this. We are holding this Sabbath-day, not merely as marking the close of another year of my ministry among you, but

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as the season at which our congregation enters upon a new century of its history. The occasion is a most solemn one, and, if we worthily meet it, one which will be fraught with issues of joy and gladness for us all. As we look back to-day on the many years of worship and service through which our Church has been guided, and forward into those which may yet be granted, we should not fail to be stimulated and encouraged. And the one note which, in the spirit of my text, I would loudly and clearly strike is, that as individuals and as a congregation we will live unto the Lord. By every motive of gratitude and true spiritual wisdom we are urged to this. We have no right to live to ourselves; we could not do it, even though we should try; but by the grace of God we may die with Christ and live unto Him; and may the Holy Ghost make that grace effectual in us all!

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Photographic View of Interior of Church, showing Pulpit and Stained Glass Windows.

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Photographic View of Interior of Church, showing Organ and Decorations.

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Members of Congregation who afterwards became Ministers or Missionaries.

Wyville Smith Thomson, Dumbarton.
Thomas Drummond Thomson, Haddington.
John F. Cumming, Kaffraria.[1]
Alexander Rodger, Edinburgh.
Duncan M'Intosh, Dalkeith.
David Young, Chatton.
Wm. Main, Campbelton, (Ardersier.)
Alexander Shennan, Bathgate.
John Hay, Halifax.[2]
Thomas Campbell, West Hartlepool.
A. W. Carmichael, Motherwell.
Robert W. Thomson, Kirn.
Thomas Bryson, Tientsin, China.
George L. Carstairs, Glasgow.
Andrew Morton, Innerleithen.
William Proctor, Dublin.
Andrew Douglas, B.D., Abbey.
James Beatt, New Leeds.
Archibald Torrance, B.D., Yetholm.
William Allan, M.A., Edinburgh.
James Lorimer Munro, M.A., Selkirk.

The following became members of the congregation during their curriculum :—

Alexander Harvey, Glasgow.
Charles Waldie, Dalkeith.
George Johnston, Lanark.
Robert Rutherford, M.A., Newlands.
William Whitefield, M.A., Dunbar.
Alexander Aikman, Muckhart.
Thomas Cockburn, M.A., Hawick.
John Pringle, B.A., Crossford.

[1] Ordained by Mr. Kirkwood on 19th November 1839. After labouring forty-six years he retired from active service in 1886. Is now in his eighty-ninth year, and residing at Glenavon, Somerset East, Cape Colony.

[2] He gave £50 as a thank-offering to the Capital Fund of the Aged and Infirm Ministers' Scheme of the Synod, recorded in the Minutes of 1876 as follows. . . . '£50 from Rev. John Hay, Wesleyan Minister, Halifax, in grateful memory of his father, the late Mr. Alex. Hay, Edinburgh, and as an expression of high regard for the church of which his father was an elder.'

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OFFICE-BEARERS DURING THE CENTURY

Ministers.

1797-1819,	Rev. Thomas Thomson.
1818-1877,	Rev. James Kirkwood, M.A.
1845-1856,	Rev. John Logan Aikman, D.D.
1858-1862,	Rev. Robert Skiell Drummond, D.D.
1862-1887,	Rev. Andrew Morton, LL.D.
1884,	Rev. John William Dunbar, M.A.

Elders.[1]

1796-1840.

John Ross.[2]
John Thorburn.
John Thom.
Alex. Clark.
Thomas Henderson.
Peter More.
John Thomson.
Wm. Stark.
John Thin.
Peter Lorimer.
Wm. Gordon.
Robt. Purves.
David Drysdale.
David Pentland.
Thomas Paton.
Gabriel Walker.
Wm. Russell.
—— Gardiner.
John Bathgate.
John Shennan.
George Heiton.
Alex. Dickson.
Jasper Johnston.
Thomas Learmonth.[3]
Alex Smith.
Robt. Winter.
Wm. Arnet.
Thomas Matson.
David Coldwell.
James Dunse.
John Cochrane.
Francis Kemp.
John Smith.

[1] The minutes of Session previous to 1807 have either been lost or are not now known to exist, and the dates of Ordinations subsequently are, with very few exceptions, not given. The names, up to 1840, are taken from the sederunts at which the Elders were present.

[2] One of the original members of Session, and who first constituted a meeting of the congregation. He died on 4th July 1851, aged 88.

[3] He was father of the Session, and on reaching his jubilee as an Elder, a sermon was preached, and an illuminated address was presented to him in celebration of the event. Died 24th August 1887, in 80th year.

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Elders—(*continued*).

1846.
Alex. Cuthbert.
James Urquhart.[1]
Francis Farquharson.
Alex. Porteous.
James Campbell.
John Low.

1848.
Robt. Ireland.
James Erskine.
John Menzies.
James Brunton.

1850.
Rev. David Crawford, D.D.
James Douglas, Ph.D.[2]

1853.
Alex. Hay.[3]
Alex. Howie.
John Cockburn.

1859.
Adam Proctor.
Alex. Sinclair.
John Smart, sen.

1860.
George Cotton, S.S.C.
James M'Intosh.
John Dalrymple.[4]
Alex. Burnet.
Andrew Wilson.

1863.
Dugald Campbell Erskine.
J. Knox Crawford, S.S.C.

1866.
George Brown.
M. J. Watt.
James Murdoch.
George Stenhouse.
Wm. Crawford.
George Gibson.
Duncan M'Laren.

1868.
Robt. Paterson.
Captain James Smith.
David Martin.

1871.
Charles Findlay.
Wm. Reid.[5]
Thomas Hume.
James W. Morrison.
George Cotton (yr.), M.A., LL.B., S.S.C.
Wm. Craig, M.D.

1873.
Edward Bruce.
Alex. Donald.
Jas. P. Ferrier.
Thomas Kerr.
Thomas Proctor.
John Wilson.
Thomas Young.

1876.
Peter Dougall.
David Rollo.
Wm. Murray.
Alex. L. Bruce.[6]

[1] Afterwards secretary to the Scottish Coast Mission.
[2] Author of *Principles of English Grammar*, and other educational works.
[3] For many years Treasurer of the Church, and, in recognition of his services as such, was presented with a testimonial of silver plate.
[4] He took a deep interest in the James' Square Mission, being one of its early promoters.
[5] Afterwards missionary in connection with Greyfriars Church, Glasgow.
[6] Took an active part in the work of St. James' Square Mission and interested himself deeply in home and foreign missions, particularly in the dark continent of Africa, and in that portion explored by his great father-in-law, Dr. Livingstone.

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Elders—(*continued*).

1880.
Thomas Muir.
John Aitchison.
Thomas Shaw, Q.C., M.P.
James M. Douglas.

1885.
John E. Pitcairn.
John Adie.
James Bishop.
Nathaniel Bryson.
John Ferguson.
Henry Law.
Robt. Pringle.
John Somers.

1887.
George Sinclair.
James D. Wilson.
John Pairman, S.S.C.
Edward B. Low, B.L., S.S.C.

1889.
Charles Wardingley.
James A. Mackie.
James M'Call.

1893.
James Harvey.
Alex. Thomson.

Session-Clerks.

1796-1840.
John Ross.
John Cochrane.

1848.
John Low.

1849.
James Urquhart.

1849.
James Erskine.

1852.
James Douglas.

1853.
Alexander Hay.

1856.
Alexander Howie.

1863.
J. Knox Crawford.

1879.
David Rollo.

1884.
David Martin.

1886.
John E. Pitcairn.

Managers.

1796.
John Ross.
John Smith.
Wm. Ferguson.
John Thorburn.
John Stewart.
George Begrie.
Wm. Yorkston.
David Gilchrist.
James Hay.
Hugh Barron.
John Walker.
John Inglis.
John Somervaill.
Edward Veitch.
John Fleming.
David Wood.
Wm. M'Gregor.
James Chalmers.
James Easton.
James Smeal.
Robert Henderson.

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Managers—(*continued*).

Wm. Dickson.
George Alexander.
Robert Hay.
Robert Reid.
Wm. Wilson.
James Simpson.

1797.

John Thomson.
Alex. Ferguson.

1798.

Richard Bell.
Robert Nicolson.
James Walker.
Thomas Brown.
Duncan M'Phail.
Thomas Harvey.
A. Veitch.
James Howden.
James Wilson.
David Pollock.
Robert Preston.
David Yule.
James Ker.
Robert Paterson.
James Neilson.
Robert Somerville.
Alex. Boyak.
G. Waugh.
Wm. Stark.
Chrisr. Johnston.
James Kiddy.
James Allison.

1800.

Robert Thynne.
Wm. Sim.
Robert Menzies.
David Wyllie.
—— Gladston.
—— Bonner.
John Muir.
—— White.
Alex. Thomson.
Robert Shearer.
Wm. Lindsay.
Alex. Berrie.
Thomas Neill.

1802.

David Pentland.
James Gibson.
Henry Michie.
John Bathgate.
Alex. Gifford.
Benjamin Pillans.
Peter Raeburn.
Peter More.
John Brown.
Alex. M'Queen.

1809.

John Thom.
Alex. Clark.
Gabriel Walker.
Peter Hay.

1810.

Peter Henderson.

1814.

John Harley.
Alex. Dickson.
Peter Bell.

1816.

James Cleghorn.

1821.

John Shennan.

1822.

Alex. Macdonald.
Wm. Alston.
Alex. Hay.
James Cuthbertson.

1825.

Robert Thomson.

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Managers—(*continued*).

1828.
Alex. Sim.
Wm. Russell.
John Yellowlees.
James Dalziel.

1829.
James Currie.
Roderick M'Lennan.
George Heiton.
John Nicolson.
David Carstairs.

1830.
John Thomson, junr.
John Hill.
John Steele.
Wm. Hopper.
Francis Currie.
James Carmichael.

1831.
A. Stewart.
John M'Clumpha.
John Ormiston.
Charles Kirkwood.
John Breck.

1832.
Jasper Johnston.
John Croall.
Wm. Hume.
George Vallance.
David Pollock, junr.
John Young.

1833.
Adam Gunn.
Arch. Ferguson.
John Watson.
James Hewitt.

1834.
Robert Winter.
John Cochrane.

1835.
H. Watt.
Francis Begbie.
Thomas Carse.

1836.
John Shennan, junr.[1]
Thos. Learmonth.
Alexr. Cushnie.
Wm. Stark.
W. Milne.
James Stewart.

1837.
John Adie.
—— Craik.
Thomas Picken.

1838.
Thos. Smith.
Wm. Armit.

1839.
William Reid.
John Fullerton.

1840.
John Smart.
Andrew Nicol.
George Gunn.
David Young.
Robert Cochrane.

1841.
James Lawrie.
James Caldwell.
Robert Hume.

[1] Dean of Guild. Died suddenly in the Council Chamber in 1866. His funeral sermon preached by Dr. Morton and afterwards printed.

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Managers—(*continued*).

1842.
George Thomson.
John Wood.
James Johnston.

1843.
James Anderson.

1844.
—— Kerr.
—— Caldwell, senr.
Alex. Morrison.

1845.
Robert Bruce.[1]

1846.
John Smart, senr.
Alexr. Burnet.
John Anderson.

1847.
James Douglas.
Wm. Pike.

1848.
W. C. Douglas.

1849.
David Drysdale.
Graham More.

1850.
Wm. Finlay.
Matthew Carstairs.

1851.
James Dunse.
James Nisbet, S.S.C.

1853.
Adam Proctor.
Wm. Crawford.
Andrew Laurie.

1855.
Thomas Watson.

1856.
George Gibson.
Wm. Borland.

1857.
Robert Clark.
Adam Stark.

1858.
John Low.

1859.
George Cotton, S.S.C.
John Torrance.
Alex. Burnet.

1860.
John Smart, junr.
James Slater.
John Cockburn.

1861.
John Aitchison.

1862.
Alex. Cuthbert.

1863.
Dugald C. Erskine.
Alex. Dickson.

1864.
James Finlay.
M. J. Watt.
David Thomson.
W. J. Macdonald.

1865.
George L. Carstairs.

[1] On the occasion of his golden wedding he presented to the Session £100, 'to be used on behalf of the poor of the Congregation.'

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Managers—(*continued*).

1866.
Robert Thomson.
Peter M'Call.
Edward Bruce.
Alex. Walker.

1867.
Robt. Paterson.

1868.
Thomas Hume.

1869.
George Brown.

1870.
Charles Findlay.
George Dobie.

1871.
James H. Proctor.
George Cotton, yr., M.A., LL.B., S.S.C.

1872.
John M'Intosh.
T. M. Ponton.

1873.
Thomas Kerr.
John Low, junr.
Thomas Muir.

1874.
William Murray.
Alex. Morrison.

1875.
George Stenhouse.
David Rollo.

1876.
Robt. Gibb, R.S.A.
Thomas Shaw, Q.C., M.P.

1877.
James M. Douglas.
Adam Watson.

1878.
Adam Turnbull.
James Bishop.

1879.
John E. Pitcairn.
John Morrison.

1880.
George Sinclair.
David Dalgleish.

1881.
John Somers.
Daniel Cameron.

1882.
Robt. Shillinglaw.
J. W. Shennan.
David Cotton, C.A.

1883.
Nathl. Bryson.
James Aitchison.

1884.
John Adie.
J. D. Wilson.

1885.
Gordon Douglas.
Robert Smart.
James Grieve.

1886.
E. Bruce Low, B.L., S.S.C.

1887.
Thomas Fraser.
Alexander Paterson.
James A. Mackie.

1888.
James M'Call.

1889.
Robert Stevenson.
David Dewar.
Alex. Weir.

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Managers—(*continued*).

1890.
James Harvey.

1891.
W. R. Munro.

1892.
A. W. Dick.

1893.
George Sinclair, junr.
Adam Watson, junr.

1895.
George Cation.
John Macintosh.
John Cowan.
R. S. Rutherford, S.S.C.

Presses.

1796. John Thorburn.
1797. Edward Veitch.
1798. John Fleming.
1800. Robert Thynne.
1801. John Ross.
1803. David Pollock.
,, Peter More.
1809. David Pollock.
1812. John Thomson.
1814. Henry Michie.
1816. James Thomson.
1818. David Pollock.
1821. Alex. Dickson.
1827. David Pollock.
1829. Wm. Russell.
1831. Jas. Carmichael.
1833. Jasper Johnston.
1835. Wm. Russell.
1837. H. Watt.
1838. Wm. Russell.
1841. Thomas Carse.
1842. John Wood.
1847. George Vallance.
1851. Alex. Hay.
1856. Wm. Pike.
1860. George Vallance.
1861. Robert Bruce.
1862. George Cotton, S.S.C.
1869. George Gibson.
1871. Alexr. Cuthbert.
1877. J.Knox Crawford,S.S.C.
1879. Edward Bruce.
1883. Thomas Shaw, Q.C., M.P.

Treasurers.

1796. Robert Reid.
1800. Wm. Stark.
1809. John Thom.
1814. Alex. Clark.
1816. John Thom.
1823. Alex. Clark.
1828. John Thomson.
1829. Alex. Hay.
1831. John Steele.
1833. David Pollock.
1835. Alex. Hay.
1847. John Smart.
1856. John Shennan.
1866. Alex Cuthbert.
1871. Edward Bruce.
1879. George Brown.
1884. John Low.

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Clerks.

1797. Wm. Ferguson
„ Christopher Johnston.
1809. Wm. Ritchie, S.S.C.
1831. John Macandrew, S.S.C.
1849. Robert Hume.
1853. J. Knox Crawford, S.S.C.
1877. Thos. Shaw, Q.C., M.P.
1883. John Low.
1884. Thos. W. Hoseason.
1889. Jas. W. Shennan.
1892. Alex. Paterson.

Original Trustees.

John Ross.
David Pollock.
Wm. Stark.
David Wylie.
Alex. Ferguson.
Wm. Syme.
Robert Thynne.
George Begrie.
Robert Preston.
Thomas Neill.
Alexr. Berrie.
Wm. Lindsay.

Surviving and Acting Trustees.

(*Appointed 10th May* 1864.)

Edward Bruce.
Peter M'Call.
John Smart.
John Aitchison.
J. Knox Crawford, S.S.C.
George Stenhouse.

Office-Bearers at date of Centenary.

Members of Session.

Rev. JOHN W. DUNBAR, M.A., The Manse, 6 Hillside Crescent, *Minister.*
John E. Pitcairn, 18 East Claremont Street, *Clerk.*
William Crawford, 12 Carlton Street, *Presbytery Elder.*
Thomas Shaw, Q.C., M.P., 17 Abercromby Place, *Presbytery and Synod Elder.*
Nathaniel Bryson, 3 Paterson's Court, Barony Street, *Treasurer for Poor Fund.*
John Somers, 6 Brunton Terrace, *Roll Keeper.*

	Ordained.		*Ordained.*
Andrew Wilson, 12 Viewforth,	1860	John Aitchison, 28 Gayfield Square,	1880
George Stenhouse, Lothian Vale, Holyrood,	1866	Thomas Shaw,	1880
Wm. Crawford,	1866	John E. Pitcairn,	1885
Thomas Hume, 7 Leven Terrace,	1871	John Adie, 4 Viewforth,	1885
Thomas Kerr, 37 London Street,	1873	James Bishop, 81 Clerk Street,	1885
John Wilson, 26 Pilrig St.	1873	John Ferguson, 25 York Place,	1885
		Henry Law, 9 Eyre Cres.,	1885

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THE MANAGERS—1896.

Jas. M. Douglas.

Adam Watson. Andrew W. Dick.

John Somers. John Adie.

Geo. Cation. Alex. Weir.

A. Paterson, *Clerk*. Thos. Shaw, *Preses*. John Low, *Treas*.

W. R. Munro. Peter M'Call. John Aitchison. R. S. Rutherford.

J. Mackintosh. Geo. Sinclair, jr. John Cowan

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Members of Session—(continued).

	Ordained.		*Ordained.*
Nathaniel Bryson, . .	1885	Charles Wardingley Rochdale, . . .	1889
John Somers, . . .	1885	James Harvey, 3 Brunton Terrace, . . .	1893
George Sinclair, 9 Pilrig Street, ...	1887	Alex. Thomson, 350 Leith Walk, ...	1893
James D. Wilson, 12 Gorgie Road. . .	1887		
J. A. Mackie, 48 London St.,	1889		

Managers.

Thomas Shaw, Q.C., M.P., 17 Abercromby Place, *Preses.*
John Low, Blackford House, Mayfield Gds., *Treasurer.* } *ex-officiis.*
Alexander Paterson, 18 Clarence Street, *Clerk.* }

George Sinclair, junr., 9 Pilrig Street.
Adam Watson, 2 Forth Street.
Alex. Weir, 18 West Claremont Street.
John Adie, 4 Viewforth.
John Somers, 6 Brunton Terrace.
W. R. Munro, 7 Brunswick Street.
Peter M'Call, 15 Windsor Street.
George Cation, 12 Bell Place.
R. S. Rutherford, 5 Merchiston Place.
John Cowan, 2 Hope Park Crescent.
John Macintosh, 17 Bellevue Crescent.
A. W. Dick, 3 Valleyfield Street
John Aitchison, 28 Gayfield Square.
J. M. Douglas, 1 Carlton Street.

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MISSIONARY SOCIETY

OFFICE-BEARERS 1896

President.

Rev. JOHN W. DUNBAR, A.M., The Manse.

Vice-Presidents.

Alex. Thomson, 350 Leith Walk.
James M. Douglas, 1 Carlton Street.

Treasurer.

Charles M'Call, 15 Windsor Street.

Secretary.

John Ferguson, 25 York Place.

Superintendent of Districts.

John Somers, 6 Brunton Terrace.

Representative to City Mission Board.

William Crawford, 12 Carlton Street.

Missionary.

James B. Galloway, 38 Broughton Street.

Directors.

Hugh Hall, 27 Albany Street.
Walter R. Munro, 7 Brunswick Street.
A. W. Dick, 3 Valleyfield St.
William Orman, Orman Villa, Brunswick Road.
Peter M'Call, 15 Windsor Street.
John Lessels, 2 Comely Green Crescent.
J. Cowan, 7 Hope Park Crescent.
Wm. Bishop, 52 Brunswick St.
James Dick, 3 Valleyfield Street.
John Martin, 11 Windsor Street.
Robt. Murray, 15 Livingstone Pl.
Alex. Paterson, 18 Clarence St.
George Cation, 12 Bell Place.
J. Liddell, 51 Brunswick Street.
Joseph Bartlie, S. Clyde St. Lane.
Geo. Sinclair, junr., 9 Pilrig St.
Charles M'Call, 15 Windsor St.
A. Weir, 18 W. Claremont St.
George Allan, 105 Montgomery Street.
James M. Douglas, 1 Carlton St.
Adam Watson, 2 Forth Street.
Wm. Murray, 21 Brunton Ter.

And the members of Session *ex officiis*.

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MISSIONARY DIRECTORS—1896.

Geo. Sinclair. Jas. M. Douglas. W. R. Munro.
John Martin. Wm. Orman. Chas. M'Call. P. M'Call. Jas. Dick. And. W. Dick. Alex. Weir. Adam Watson.
John Cowan. Geo. Allan. John Lessels. John Liddell. Wm. Bishop. R. Murray.
George Cation. Hugh Hall. Alex. Paterson. Wm. Murray. Jos. Bartlie.

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ADDENDA

Minute of Presbytery regarding Formation of Congregation.

Edinr. Relief Session-House, *May* 17, 1796.

The Presbytery met.

The Presbytery took up the petition from several heads of families and others resident in Edinburgh, craving that they should be taken under the inspection of this Presbytery as a forming congregation. John Ross, John Stewart, and Adam Dickson compeared as Commissioners, and were heard at full length and then removed. The Presbytery then entered upon the consideration of this affair, and after reasoning at considerable length upon it agreed to the following state of a vote:—Receive the said petitioners immediately as a forming congregation under their inspection, or give them supply of sermon, in order to discover how far it is proper, at a subsequent meeting of this Court, to receive them as such. The roll being called and the votes marked, it carried receive, whereupon the Presbytery did and hereby do receive them as a forming congregation under their inspection. Upon all which said Commissioners took instruments in the clerk's hands and craved extracts.

Extracted from the Records of Presbytery by

Andr. Thomson, *Cl. p. temp.*

Notice in 'Scotsman' of 12th December 1846.

On Thursday last about seventy gentlemen connected with the above church [St. James' Place] dined together in the Café Royal, to celebrate the fiftieth year of the existence of the congregation. The Rev. James Kirkwood occupied the chair, supported by Mr. John Ross, one of the original members of Session, and the indi-

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vidual who first constituted a meeting of the congregation, and by the Rev. Messrs. Aikman, Muir, French, Campbell, and Symington. Councillor Hay and George Vallance, Esq., acted as croupiers.

Bequests.

Mrs. Ferguson, of St. James' Square, widow of Archibald Ferguson, Esq., who died in 1871, bequeathed to the congregation the sum of £100, of which for the poor, £40; Sabbath School, £30; Missionary Society, £30 = £100.

Mrs. Brown, widow of the late George Brown, Esq., died April 1895. She left £20 as a gift to the Session on behalf of the Poor of the Congregation.

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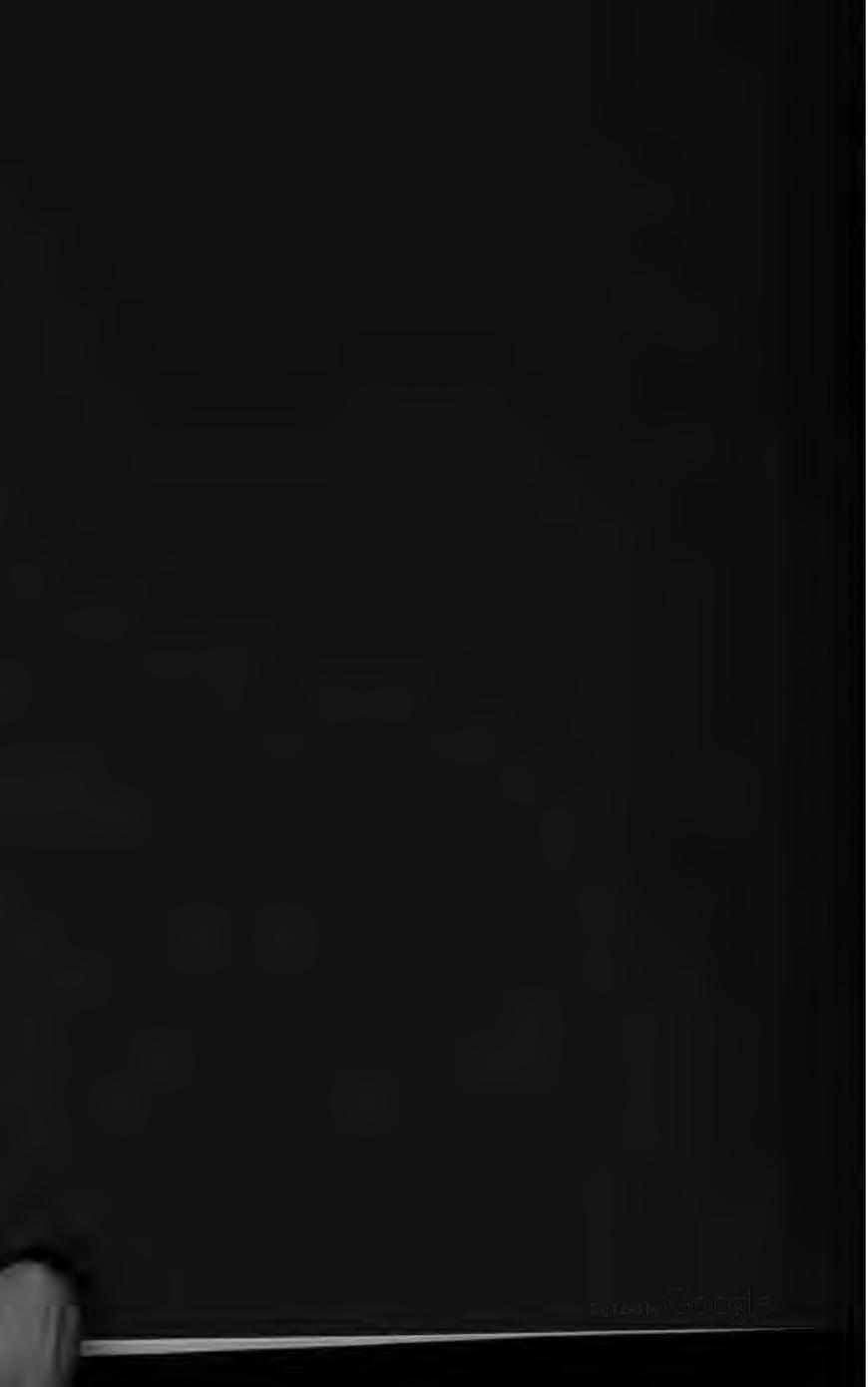
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